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COMPLETE COLLECTION

OF

ENGLISH PROVERBS;

ALSO,

THE MOST CELEBRATED PROVERBS

OF THE

SCOTCH, ITALIAN, FRENCH, SPANISH,

AND OTHER LANGUAGES.

The Whole methodically digested and illustrated with Annotations and proper Explications.

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LIBRARY OF THE BOMBAY BRANCH OF THE ROYAL ASIATIC SOCIETY

BY THE LATE REV. AND LEARNED

J. RAY, M. A.

Fellow of the Royal Society, and Author of the History of Plantarum, and Wisdom of God in the Works of Creation.

(To which is added, by the same Author)

A Collection of English Words,

NOT GENERALLY KNOWN,

With their Significations and Original in two *Alphabetical Catalogues*; the one, of such as are proper to the *Northern*, the other, to the *Southern* Counties.

WITH AN ACCOUNT OF

The preparing and refining such METALS & MINERALS as are found in ENGLAND.

Reprinted Verbatim from the Edition of 1768.

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PREFACE.

THE former edition of this Collection of English Proverbs falling into the hands of divers ingenious persons, my worthy friends, in several parts of this kingdom, had (as I hoped it would) this good effect to excite them, as well to examine their own memories, and try what they could call to mind themselves that were therein wanting, as also more carefully to heed what occurred in reading, or dropped from the mouths of others in discourse. Whereupon having noted many such, they were pleased for the perfecting of the work frankly to communicate them to me. All which, amounted to some hundreds, besides not a few of my own observation, I present the reader with in this second edition. I dare not yet pretend it to be a compleat and perfect catalogue of all English proverbs; but I think I may without arrogance affirm it to be more full and comprehensive than any collection hitherto published. And I believe that not very many of the proverbs generally used all England over, or far diffused over any considerable part of it, whether the East, West, North, or midland countries, have escaped it; I having had communications from observant and inquisitive persons in all those parts, *viz.* from Francis Jessop, Esq. of Broomhall in Sheffield Parish, Yorkshire; Mr. George Antrobus, master of the Free School at Tamworth in Warwickshire, and Mr. Walter Ashmore of the same place. Michael Biddulph, Gent. of Polesworth in Warwickshire, deceased; Mr. Newton of Leicester; Mr. Sherringham of Caius College in Cambridge; Sir Philip Skippon, of Wrentham in Suffolk, Knight; Mr. Andrew Paschall, of Chedsey in Somersetshire; and Mr. Francis Brokesby, of Rowley in the East Riding of Yorkshire. As for local proverbs of lesser extent, proper to some towns or villages, as they are very numerous, so are they hard to be procured, and few of them, could they be had, very quaint or significant.

If any one shall find fault, that I have inserted many English phrases that are not properly proverbs, though that word be taken in its greatest latitude, and according to my own definition of a proverb, and object that I might as well have admitted all the idioms of the English tongue, I answer, that, to say the truth, I cannot warrant all those phrases to be genuine proverbs to which I have allowed room in this Collection; for indeed I did not satisfy myself in many; but because they were sent me for such by learned and intelligent persons, and who, I ought to presume, understand the nature of a proverb better than myself, and because I find the like in collections of foreign proverbs, both French and Italian, I

chose rather to submit them to the censure of the reader, than myself pass sentence of rejection on them.

As for the method I have used, in the preface to the former edition, I have given my reasons why I made choice of it, which to me do still appear to be sufficient. The method of common-places, if any man think it useful, may easily be supplied by an index of common places, wherein to each head the proverbs appertaining or reducible shall be referred by the apposition of the numeral characters of page and line.

Some proverbs the reader may possibly find repeated, but I dare say not many, I know this might have been avoided by running over the whole book, and searching for the proverbs, one by one, in all the places where our method would admit them entry. But sloth and impatience of so tedious a work enticed me rather to presume upon memory; especially considering it was not worth while to be very solicitous about a matter of so small importance. In such papers as I received after the copy was out of my hands, when I was doubtful of any proverb I chose to let it stand, resolving that it was better to repeat some than to omit any.

Now whereas I understand that some proverbs admitted in the former edition have given offence to sober and pious persons, as savouring too much of obscenity, being apt to suggest impure fancies to corrupt minds, I have in this omitted all I could suspect for such save only one, for the letting of which stand I have given my reason in the note upon it; and yet now upon better consideration I could wish that it also were obliterated. For I would by no means be guilty of administering fewel to lust, which I am sensible needs no incentives, burning too eagerly of itself.

But though I do condemn the mention of any thing obscene, yet I cannot think all use of slovenly and dirty words to be such a violation of modesty, as to exact the discarding all proverbs of which they are ingredients. The useful notions, which many ill-worded proverbs do import, may, I think, compensate for their homely terms; though I could wish the contrivers of them had put their sense into more decent and cleanly language. For if we consider what the reasons are why the naming some excrements of the body, or the egestion of them, or the parts employed therein is condemned, we shall find them to be, either 1. Because such excrements being offensive to our senses, and usually begetting a loathing in our stomachs, the words that signify them are apt to do so too; and for their relation to them, such also as denote those actions and parts of the body by which they are expelled, and therefore the mention of them is uncivil and contrary to good manners; or, 2. Because such excrements reflect some dishonour upon our bodies, it being reputed disgraceful to lie under a necessity of such evacuations, and to have such sinks

about us; and therefore modesty requires that we decline the naming of them lest we seem to glory in our shame. Now these reasons to me seem not so weighty and cogent as to necessitate the omission of so many of the most witty and significant of our English proverbs: yet further to avoid all occasion of offence, I have, by that usual expedient of putting only the initial letters for the uncleanly words, so veiled them, that I hope they will not turn the stomach of the most nice. For it is the naming such things by their plain and proper appellatives that is odious and offensive; when they come lapped up (as we say) in clean linen, that is, expressed in oblique, figurative, or metaphorical terms, or only intimated and pointed at, the most modest can brook them well enough. The Appendix of *Hebrew Proverbs* was collected and communicated by my worthy friend, Mr. Richard Kidder, rector of Rayn, in Essex.

So I have dispatched what I thought needful to premise either for my own excuse, or the reader's satisfaction, to whose favourable acceptance I recommend this work.

J. RAY.

TO THE READER.

LITTLE need to be said concerning the nature and use of the subject of this book, conveying at once entertainment and profit, as the wise man observes, *like apples of gold, in pictures of silver.*

A proverb is usually defined, an instructive sentence, or common and pithy saying, in which more is generally designed than expressed, famous for its peculiarity and elegance, and therefore adopted by the learned as well as the vulgar, by which 'tis distinguished from counterfeits which want such authority.

It owes its original and reputation to the sayings of wise men, allusions of the ancient poets, the customs of countries and manners of mankind, adapted to common use, as ornaments of speech, rules of instruction, arguments of wisdom, and maxims of undeniable truth.

The peculiarity of proverbs arises sometimes from the novelty of an expression, which strikes the fancy of the hearer, and engages him to convey it down to posterity: sometimes the thing itself discovers its own elegance, and charms men into an universal reception of it: it is also frequently beholden to the propriety

or the ambiguity of a word, for its singularity and approbation; in short, brevity, without obscurity, is the very soul of it.

The dignity also of proverbs is self-evident: they are not to be reckoned insignificant trifles only fit for school boys, since the most learned among the ancients studied and recorded them in lasting monuments of fame, and transmitted them to their successors as the most memorable instructions of human life, either in point of regular conduct or common prudence; Plutarch, Theophrastus, Plato, and Erasmus, with many others, thought the knowledge of them an honourable study.

Solomon compiled a book on this subject, the noblest in the world, the design of which is to shew, that a proverb is the interpretation of the words of the wise, *Prov.* i. 6. There is scarce any part of the sacred writings in which they are not to be found.

Their usefulness is at least equal to their dignity, as they conduce to the understanding of philosophy, of which they are the very remains, and are adapted effectually to persuade; for what can strike more than universal truths, well applied to a point in question? They drive the nail home in discourse, and clinch it with the strongest conviction; for which reason Aristotle, in his *Rhetorick*, places proverbs among the undeniable testimonies of truth: Quintilian, on account of their veracity and success, commends them as helps to the art of speaking and writing well.

The understanding of adages is not half so difficult as the knack of applying them with propriety, and therefore they are not to be used as meat, but sauce, or seasoning—not to clog, but adorn: the too frequent use and repetition of them beget a distaste, and therefore ought to be introduced only at proper times and places, for when impertinently applied, they are not only disgustful, but even darken one another.

Of this book there have been three editions already, the two first published by the learned and ingenious author himself, the third was in the year 1742, which wanted many articles that were in the former, all which are restored in this, with some additions made and inserted through the assistance of a learned gentleman, by the publisher's most obedient servant.

December 5, 1767.

PROVERBIAL SENTENCES.

ROYAL ASIAT BOMB BRANCH OF TH

Sentences and Phrases found in the former Collections of Proverbs, the most of them not now in common use for such, so far as I know, but borrowed of other languages.

A

ANTIQUITY is not always a mark of verity.
Better to go *about* than to fall into the ditch. *Hispan.*
The *absent* party is still faulty.
In vain he craves *advice* that will not follow it.
When a thing is done *advice* comes too late.
Though old and wise yet still *advise.*
It's an ill *air* where nothing is to be gain'd.
No *alchymy* to saving.
Good *ale* is meat, drink, and cloth.
Anger dieth quickly with a good man.
He that is *angry* is seldom at ease.
For that thou canst do thyself rely not on *another.*
The wholesomest meat is at *another* man's cost.
None knows the weight of *another's* burden.
When you are an *anvil* hold you still;
When you are a hammer strike your fill.
The *ape* so long clippeth her young that at last she killeth them.
An *ape* is an ape, a varlet's a varlet.
Though they be clad in silk or scarlet.
A broken *apothecary* a new doctor.
Apothecaries would not give pills in sugar unless they were bitter.
Better ride on an *ass* that carries me, than an ass that throws me.

B

BE not a *baker* if your head be of butter. *Hispan.*
The *ballance* distinguishes not between gold and lead.
There's no great *banquet* but some fare ill.

One *barber* shaves not so close but another finds work.
On a good *bargain* think twice. *Ital.*
Barefooted men need not tread on thorns.
Bashfulness is an enemy to poverty.
Better to be *beaten* than be in bad company.
Beauty is a blossom.
Beauty draws more than oxen.
Beauty is no inheritance.
The *begger* is never out of his way.
The *begger* may sing before the thief. *No more than the English of that old Latin verse:*
Cantabit vacuus coram latrone viator.
Better to die a *begger* than live a begger.
Such a *beginning* such an end.
He that makes his *bed* ill lies there.
If the *bed* could tell all it knows it would put many to [the blush.
He who lies long in *bed* his estate feels it.
Who looks not *before* finds himself behind.
Bells call others to church, but enter not in themselves.
Be not too hasty to *outbid* another.
Who hath *bitter* in his mouth spits not all sweet.
The *blind* man's wife needs no painting. *Hispan.*
He is *blind* enough who sees not through the holes of a sieve. *Hispan.*
That which doth *blossom* in the spring will bring forth fruit in the autumn.
He that *blows* in the dust fills his eyes.
The *body* is the socket of the soul.
It's easy to *bowl* down hill.
Brabbling currs never want sore ears.
The *brain* that sows not corn plants thistles.
The ass that *brays* most eats least.
Would you have better *bread* than is made of wheat? *Ital.*
Bread with eyes, and cheese without eyes. *Hisp. Ital.*
To *beg breeches* of a bare ars'd man.
As I *brew* so I must drink.
There is no deceit in a *brimmer.*
Building is a sweet impoverishing. *It is called the Spanish plague: therefore, as* Cato *well saith,*
Optimum est aliena insania frui.
Building and marrying of children are great wasters. *Gall.*
The greatest *burdens* are not the gainfullest.
To *buy* dear is not bounty.
Buy at a market, but sell at home. *Hispan.*

C

THERE is no *cake* but there is the like of the same make.
In a *calm* sea every man is a pilot.
A good *candle-holder* proves a good gamester.
If thou hast not a *capon* feed on an onyon. *Gall.*
The *cat* is hungry when a crust contents her.
The liquorish *cat* gets many a rap.
It's a bad *cause* that none dare speak in.
He that *chastiseth* one amendeth many.
Though the fox runs, the *chicken* hath wings.
The *chicken* is the country's, but the city eats it.
Wo to the house where there is no *chiding*.
The *child* saith nothing but what he heard at the fire.
To a *child* all weather is cold.
When *children* stand quiet they have done some harm.
What *children* hear at home doth soon fly abroad.
Children are poor mens riches, are certain cares, but uncertain comforts, when they are little, make parents fools, when great, mad.
A light *Christmas* a heavy sheaf.
The *cholerick* drinks, the melancholick eats, the flegmatick sleeps.
Who never *climb'd* never fell.
After *clouds* comes clear weather.
Give a *clown* your finger and he'll take your whole hand.
Coblers and tinkers are the best ale-drinkers.
The *cock* crows, but the hen goes.
When you ride a young *colt* see your saddle be well girt.
The *comforter's* head never akes. *Ital.*
He *commands* enough that obeys a wise man. *Ital.*
It's good to have *company* in trouble.

Solamen miseris socios habuisse doloris.

Keep good men *company*, and you shall be of the number.
Confession of a fault makes half amends for it.
He that *contemplates* hath a day without a night.
He may well be *contented* who needs neither borrow nor flatter.
He that *converseth* not with men knoweth nothing.
Corn in good years is hay, in ill years straw is corn.
Corn is cleansed with the wind, and the soul with chastning.
He *covers* me with his wings, and bites me with his bill.
A *covetous* man is like a dog in a wheel that roasteth meat for others.

A dry *cough* is the trumpeter of death.
Keep *counsel* thyself first.
Counsels in wine seldom prosper.
He that will not be *counsell'd* cannot be help'd.
Courtesy on one side doth never last long.
Courts have no almanacks.
Craft bringeth nothing home.
To a *crazy* ship all winds are contrary.
Credit lost is like a Venice glass broke.
He that hath lost his *credit* is dead to the world.
No man ever lost his *credit* but he who had it not.
Crooked legs make strait fires.
Crosses are ladders that do lead to heaven. [*Ital.*
Carrion *crows* bewail the dead sheep and then eat them.
Cruelty is a tyrant that's always attended with fear.
Who is a *cuckold* and conceals it carries coals in his bosom. *Hispt*
Let every *cuckold* wear his own horns.
In rain and sunshine *cuckolds* go to heaven.
A *cut purse* is a sure trade, for he hath ready money when his work is done.

D

You *dance* in a net, and think nobody sees you.
When all is gone and nothing left,
What avails the *dagger* with the dudgeon-heft?
The *danger* past and God forgotten.
No *day* passeth without some grief.
It is never a bad *day* that hath a good night.
Deaf men go away with the injury.
It's a wicked thing to make a *dearth* one's garner.
Death keeps no kalender.
Men fear *death* as children to go in the dark.
Better to go to bed supperless than to rise in *debt*. *Hispan.*
Deeds are fruits, words are but leaves.
Deeds are males, and words are females.
I fatti sono maschi, le parole femine. *Ital.*
Desires are nourished by *delays*.
He loseth his thanks who promiseth and *delayeth*.
Gratia ab officio, quod mora tardat, abest.
A man may lose his goods for want of *demanding* them.
Optima nomina non appellando fiunt mala.
First *deserve* and then desire.
Desert and reward seldom keep company.

Discreet women have neither eyes nor ears.
La femme de bien n'a ny yeux ny oreilles. Gall.
Sweet *discourse* makes short days and nights.
Diseases are the interests of pleasures.
All her *dishes* are chafing dishes.
The *devil* is not always at one door.
It's an ill battle where the *devil* carries the colours.
Diversity of humours breedeth tumors.
A man may cause his own *dog* to bite him.
The *dog* who hunts foulest hits at most faults.
When a *dog* is drowning every one offers him water.
Dogs wag their tales not so much in love to you as to your bread. *Hispan.*
Dogs gnaw bones because they cannot swallow them. *Ital.*
Do what thou oughtest, and come what can. *Gall.*
A noble housekeeper needs no *doors*.
Do as the friar saith, not as he doth. *Hispan.*
A great *dowry* is a bed full of brabbles. *Hispan.*
Fine *dressing* is a foul house swept before the windows.
He was hang'd that left his *drink* behind.
Who loseth his *due* getteth no thanks.

E

WIDER *ears* and a short tongue.
Think of *ease*, but work on.
That which is *easily* done is soon believed. [*Hispan.*
Who *eats* his dinner alone must saddle his horse alone.
You cannot hide an *eel* in a sack.
Good to begin well, better to *end* well.
In the *end* things will mend.
He that *endureth* is not overcome. [*endured* evil.
No man better knows what good is, than he that hath *Envy* never enriched any man.
Of *evil* grain no good seed can come.
Bear with *evil* and expect good.
Evil gotten evil spent.
Malè parta malè dilabuntur.
That which is *evil* is soon learnt.
Evil that cometh out of thy mouth flieth into thy bosom.

F

WHO hath a *fair* wife needs more than two eyes.
Fair is not fair, but that which pleaseth. *This is an Italian Proverb,* Non è bello quel' ch' è bello ma è bello quel' che piace.

A *fair* woman and a slash'd gown find always some nail in the way.
One may sooner *fall* than rise.
Fall not out with a friend for a trifle.
It is a poor *family* that hath neither a whore nor a thief in it.
A *fat* house-keeper makes lean executors.
Every one basteth the *fat* hog, while the lean one burneth.
Teach your *father* to get children.
Such a *father* such a son.
The *faulty* stands on his guard.
Every one's *faults* are not written in their foreheads.
Better pass a danger once than be always in *fear*. *Ital.*
Reckon right and *February* hath thirty-one days.
He that hath a *fellow-ruler* hath an over-ruler.
Fidlers fare, meat, drink, and money.
Take heed you *find* not that you do not seek. *Ital.*
Well may he smell of *fire* whose gown burneth.
The *first* dish pleaseth all.
I'll not make *fish* of one and flesh of another.
The *fish* follow the bait.
In the deepest water is the best *fishing*.
He that is suffer'd to do more than is *fitting* will do more than is lawful.
No man can *stay* a stone.
One *flower* makes no garland.
None is a *fool* always, every one sometimes.
A *fool* is fulsome.
A *fool* demands much, but he's a greater fool that gives it.
Fools tie knots and wise men loose them.
If *fools* went not to market bad ware would not be sold. *Hispan.*
One *fool* makes an hundred.
If you play with a *fool* at home, he'll play with you in the market.
Better a bare *foot* than no foot at all.
Forgive any sooner than thy self. *Gall. Ital.*
The *foremost* dog catcheth the hare.
The perswasion of the *fortunate* sways the doubtful.
When *Fortune* smiles on thee take the advantage.
He who hath no ill *fortune* is cloy'd with good.
He that will deceive the *fox* must rise betimes.
Foxes when sleeping have nothing fall into their mouths. *This is a French proverb.* A regnard endormi rien ne chout en la gueule.
Foxes when they cannot reach the grapes say they are not ripe.
The best mirrour is an old *friend*. *Gall. Hispan.*

Life without a *friend* is death with a witness.
Make not thy *friend* too cheap to thee, nor thy self to thy friend.
When a *friend* asketh there is no to-morrow. *Hisp.*
A true *friend* should be, like a privy, open in necessity.
A *friend* is not so soon gotten as lost.
Have but few *friends* though much acquaintance.
In time of prosperity *friends* will be plenty.
In time of adversity not one amongst twenty.
A tree is known by the *fruit*, and not by the leaves.
The *further* we go the further behind.

G

Who would be a *gentleman* let him storm a town.
It's not the gay coat makes the *gentleman*.
He *giveth* twice that gives in a trice.
Qui cito dat bis dat.
Dono molto aspettato e venduto non donato. Ital.
A *gift* long waited for is sold and not given.
Giving is dead now-a-days, and restoring very sick.
Who *gives* thee a capon give him the leg and the wing. *Hisp.*
To *give* and keep there is need of wit.
A man of *gladness* seldom falls into madness.
Who hath *glass-windows* of his own must take heed how he throws stones at his house.
What your *glass* tells you will not be told by counsel.
He that hath a body made of *glass* must not throw stones at another.
Do not say *go* but gaw, i. e. *go thy self along*.
God deprives him of bread who likes not his drink.
God healeth, and the physician hath the thanks.
Get thy spindle and thy distaff ready, and *God* will send thee flax.
God cometh with leaden feet, but striketh with iron hands.
God comes at last when we think he is farthest of. *Ital.*
God hath often a great share in a little house. *Gall.*
God, our parents, and our master, can never be requited. *Gall.*
No lock will hold against the power of *gold*. *Hisp.*
You may speak with your *gold* and make other tongues dumb. *Ital.*
When we have *gold* we are in fear, when we have none, we are in danger. *Ital.*
A good *thing* is soon snatch'd up.

An handful of *good life* is better than a bushel of learning.
Mieux vaut un poigne de bonne vie que plein muy de clergie. Gall.
One never loseth by doing *good* turns.
Good and quickly seldom meet.
Goods are theirs who enjoy them. *Ital.*
Gossips and frogs they drink and talk.
The *greatest* strokes make not the best music.
There could be no *great* ones if there were no little.
He that *gropes* in the dark finds that he would not.
Many things *grow* in the garden that were never there.
Hispan.
The *grounsel* speaks not save what it heard of the hinges.

H

The wise *hand* doth not all the foolish tongue speaketh.
Happy is he who knows his follies in his youth.
The *hard* gives no more than he that hath nothing.
Things *hardly* attained are long retained.
He who would have a *hare* for breakfast must hunt over night.
Good *harvests* make men prodigal, bad ones provident.
He that hath a good *harvest* may be content with some thistles.
'Tis safe riding in a good *haven*.
The first point of *hawking* is hold fast.
The gentle *hawk* mans herself.
When the *head* akes all the body is the worse.
Dum caput infestat labor omnia membra molestat.
One is not so soon *healed* as hurt.
What the *heart* thinketh the tongue speaketh.
Who spits against *heaven* it falls in his face. *Hispan.*
Hell is full of good meanings and wishes.
The *high-way* is never about.
Look *high* and fall into a cow-turd.
Every man is best known to *himself*.
Better my *hog* dirty home than no hog at all.
Dry bread at *home* is better than roast-meat abroad.
He is wise that is *honest*. *Ital.*
Of all crafts to be an *honest* man is the master-craft.
A man never surfeits of too much *honesty*.
Lick *honey* with your little finger.
He that licks *honey* from thorns pays too dear for it.
This is a French Proverb. Trop achepte le miel qui sur espines le leche.

Honey is sweet, but the bee stings.
Honour and ease are seldom bedfellows.
Who lives by *hope* dies breaking of wind backwards. *Ital.*
He that lives in *hope* danceth without a minstrel. *Hisp.*
The *horse* thinks one thing, and he that rides him another.
Lend thy *horse* for a long journey, thou mayest have him return with his skin.
All things are soon prepared in a well-ordered *house.*
The foot on the cradle and hand on the distaff, is the sign of a good *housewife.* *Hispan.*
An *humble-bee* in a cow-turd thinks himself a king. *It were more proper to say,* A beetle in a cow-turd.
An *hungry* man an angry man.
Husbands are in heaven whose wives chide not.

I

Idleness turns the edge of wit.
Idleness is the key of beggery.
Jest not with the eye nor religion. *Hispan.*
The truest *jests* sound worst in guilty ears.
Better be *ill* spoken of by one before all, than by all before one.
An *ill* stake standeth longest.
There were no *ill* language if it were not ill taken.
The best remedy against an *ill* man is much ground between both. *Hispan.*
Industry is fortune's right hand, and frugality her left.
He goes not out of his way that goes to a good *inn.*
We must not look for a golden life in an *iron* age.
An *itch* is worse than a smart.
Itch and ease can no man please.

K

WHERESOEVER you see your *kindred* make much of your friends.
A *knotty* piece of timber must have smooth wedges.
Many do *kiss* the hands they wish to see cut off. *Hispan.*
He that eats the *king's* goose shall be choked with the feathers.

L

HE that *labours* and thrives spins gold.
The *lame* goeth as far as the staggerer.
The *last* suitor wins the maid.
In a thousand pound of *law* there's not an ounce of love.

The *law* is not the same at morning and night.
The worst of *law* is that one suit breeds twenty. *Hispan.*
A suit of *law* and an urinal brings a man to the hospital. *Hispan.*
A good *lawyer* an evil neighbour.
He *laughs* ill that laughs himself to death.
Let your *letter* stay for the post, not the post for the letter. *Ital.*
A bean in *liberty* is better than a comfit in prison.
Every *light* is not the sun.
Like author like book.
Like to like, and Nan for Nicholas.
The *lion's* skin is never cheap.
A *little* body doth often harbour a great soul.
The *little* cannot be great unless he devour many.
Little sticks kindle the fire, but great ones put it out.
Little dogs start the hare but great ones catch it.
That *little* which is good fills the trencher.
He *liveth* long that liveth well.
Life is half spent before we know what it is.
He that *liveth* wickedly can hardly die honestly.
He that *lives* not well one year sorrows for it seven.
It's not how long, but how well we *live*.
Who *lives* well sees afar off. *Hispan.*
The *life* of man is a winter's day and a winter's way.
He *loseth* nothing who keeps God for his friend.
He hath not *lost* all who hath one throw to cast. *Gall.*
London bridge was made for wise men to pass over, and for fools to pass under.
Love lives in cottages as well as in courts.
Love rules his kingdom without a sword.
Love being jealous makes a good eye look asquint.
Love asks faith, and faith asks firmness. *Ital.*
They *love* too much that die for love.
They who *love* most are least set by.
Where *love* fails we espy all faults.
A *low* hedge is easily leapt over.

M

A *maid* that giveth yieldeth. *Ital.*
A *maid* that laughs is half taken.
A *maid* oft seen, a gown oft worn,
Are disesteem'd, and held in scorn.
Manners make often fortunes.
When *many* strike on an anvil they must strike by measure.

Many ventures make a full fraight.
Many without punishment, none without sin.
Many speak much that cannot speak well.
The *March* sun causeth dust, and the wind blows it about.
When the *mare* hath a bald face, the filly will have a blaze.
The *market* is the best garden. *At London they are wont to say*, Cheapside is the best garden.
The *married* man must turn his staff into a stake.
Before thou *marry*, be sure of a house wherein to tarry. *Hispan. Ital.*
Honest men *marry* soon, wise men not at all. *Ital.*
He who *marrieth* for wealth doth sell his liberty.
Who *marrieth* for love, without money, hath good nights and sorry days. *Ital. Hispan.*
One eye of the *master's* sees more than ten of the servant's. *Ital.*
Though the *mastiff* be gentle, yet bite him not by the lip.
Use the *means*, and God will give the blessing. [*Ital.*
Measure thrice what thou buyest, and cut it but once.
Measure is a merry mean. [ware.
He is not a *merchant* bare, that hath money, worth, or
Good to be *merry* at meat.
Mettle is dangerous in a blind horse.
Mills and wives are ever wanting.
The *mill* cannot grind with the water that is past.
The abundance of *money* ruins youth.
The skilfulest wanting *money* is scorn'd.
He that hath *money* in his purse cannot want a head for his shoulders.
Ready *money* will away.
Money is that art hath turned up trump.
Money is welcome tho' it come in a shitten clout.
The *morning* sun never lasts a day.
The good *mother* saith not, will you, but gives. *Ital.*
You must not let your *mouse-trap* smell of cheese.
Musick helps not the tooth-ache.

N

One *nail* drives out another. *Gall.* Un clou pousse l'autre.
A good *name* keeps its lustre in the dark.
He who but once a good *name* gets,
May piss abed and say he sweats. *Ital.*
The evil wound is cured, but not the evil *name*.

Nature draws more than ten oxen.
Who perisheth in *needless* danger is the devil's martyr.
New meat begets a new appetite.
When thy *neighbour's* house doth burn, be careful of thine own.
Tua res agitur paries cum proximus ardet.
He that runs in the *night* stumbles.
The *nightingale* and the cuckoo sing both in one month.
The more *noble*, the more humble.
Cold weather and knaves come out of the *north*.
Nothing down, nothing up.
Nothing have, nothing crave.
By doing *nothing* we learn to do ill. *Nihil agendo male agere discimus.*
It's more painful to do *nothing* than something.
He that hath *nothing* is not contented.
The *nurse's* tongue is privileged to talk.

O

THE *offender* never pardons. *Ital.*
The *off-spring* of them that are very old or very young lasteth not.
It's ill healing an *old* sore. *Hispan.*
He wrongs not an *old* man who steals his supper from him.
If the *old* dog barks, he gives counsel.
Can vecchio non baia ind arno. Ital.
Old friends and old wine are best. *Gall.* And old gold.
Old men, when they scorn young, make much of death.
Rather, as Mr. Howell *hath it*, When they sport with young women.
When bees are *old* they yield no honey.
The *old* man's staff is the rapper at death's door. *Hisp.*
An *old* knave is no babe.
Where *old* age is evil, youth can learn no good.
When an *old* man will not drink, go to see him in another world. *Ital.*
He who hath but *one* hog makes him fat, and he who hath but one son makes him a fool. *Ital.*
One shrewd turn asks another.
One slumber invites another.
All feet tread not in *one* shoe.
If every one would mend *one*, all would be amended.
One and none is all one. *Hispan.*
There came nothing *out* of the sack but what was in it.
It's a rank courtesy when a man is forced to give thanks for his *own*.

The smoke of a man's *own* house is better than the fire of another's. *Hispan.*
Where shall the *ox* go but he must labour.
Take heed of an *ox* before, an ass behind, and a monk on all sides. *Hispan.*

P

MANY can *pack* the cards that cannot play.
Let no woman's *painting* breed thy stomac's fainting.
Painted pictures are dead speakers.
On *painting* and fighting look aloof off.
He that will enter into *paradise* must have a good key.
Say no ill of the year till it be *past*.
Every *path* hath a puddle.
Patch and long sit, build and soon flit.
Patience is a flower grows not in every one's garden. *Herein is an allusion to the name of a plant so called,* i. e. rhabarbarum monachorum.
He who hath much *pease* may put the more in the pot.
Let every *pedler* carry his own burden.
There's no compassion like the *penny*. *Hispan.*
He that takes not up a *pin* slights his wife.
He that *pitieth* another remembereth himself. *Hispan.*
Play, women, and wine, undo men laughing.
Noble *plants* suit not a stubborn soil.
Fly *pleasure* and it will follow thee.
Never *pleasure* without repentance.
The *pleasures* of the mighty are the tears of the poor.
If your *plow* be jogging you may have meat for your horses.
Poor men have no souls.
There are none *poor* but such as God hates.
Poverty parteth friends (or fellowship).
Poverty is the mother of health.
True *praise* takes root and spreads. [the turn.
Neither *praise* nor dispraise thyself, thine actions serve
He that will not be saved needs no *preacher*.
Prettiness dies quickly. [the scabbard.
Who draws his sword against his *prince* must throw away
It's an ill *procession* where the devil holds the candle.
Between *promising* and performing a man may marry his daughter. *Gall.*
He *promiseth* like a merchant and pays like a man of war.
To *promise* and give nothing is a comfort to a fool.

He is *proper* that hath proper conditions.
Providence is better than rent.
He hath left his *purse* in his other hose.
A full *purse* makes the mouth to speak.
An empty *purse* fills the face with wrinkles.

R

It's possible for a *ram* to kill a butcher.
The *rath* sower never borrows of the late.
A man without *reason* is a beast in season. [*Hispan.*
Take heed of enemies *reconcil'd*, and of meat twice boil'd.
A good *recorder* sets all in order.
Remove an old tree and it will wither to death.
When all is consum'd, *repentance* comes too late.
He may freely receive courtesies that knows how to *requite* them.
God help the *rich*, the poor can beg.
Riches are but the baggage of fortune.
When *riches* increase the body decreaseth. *For most men grow old before they grow rich.*
Riches are like muck, which stink in a heap, but, spread abroad, make the earth fruitful.
It's easy to *rob* an orchard when none keeps it.
A *rugged* stone grows smooth from hand to hand.
Better to *rule* than be ruled by the rout.
The *rusty* sword and empty purse plead performance of [covenants.

S

It's a bad *sack* will abide no clouting. [*Ital.*
When it pleaseth not God, the *saint* can do little. *Hisp.*
Salmon and sermon have their season in Lent. *Gall.*
A *scepter* is one thing, a ladle another. *Alia res sceptrum, alia plectrum.*
You pay more for your *schooling* than your learning is [worth.
Who robs a *scholar* robs twenty men. *For commonly he borrows a cloak of one, a sword of another, a pair of boots of a third, a hat of a fourth, &c.*
Who hath a *scold* hath sorrow to his sops.
Being on the *sea* sail, being on the land settle.
They complain wrongfully on the *sea*, who twice suffer shipwreck.
Every thing is good in its *season*.
Would you know *secrets*, look them in grief or pleasure.
He who *seeketh* trouble never misseth it.

A man must *sell* his ware after the rates of the market.
He who *serves* well needs not be afraid to ask his wages.
The goat is ill saved that *shames* the master.
It's a foolish *sheep* that makes the wolf his confessor. *Ital.*
Ships fear fire more than water.
A great *ship* doth ask deep waters.
The chamber of *sickness* is the chapel of devotion.
Silence doth seldom harm.
Silence is the best ornament of a woman.
Silks and satins put out the fire in the kitchen.
He that *sings* on Friday shall weep on Sunday.
The *singing-man* keeps his shop in his throat. *Hisp.*
Sit in your place and none can make you rise.
Slander leaves a score behind it. *Calumniare fortiter aliquid adhærebit.*
Sloth turneth the edge of wit.
Better the last *smile* than the first laughter.
A *smiling* boy seldom proves a good servant.
The *smith* and his penny are both black.
Whether you do boil *snow* or pound it, you can have but [water of it.
Sorrow is good for nothing but sin.
When *sorrow* is asleep wake it not.
Soldiers in peace are like chimnies in summer.
Who *sows* his corn in the field trusts in God.
He that *speaks* me fair and loves me not, I'll speak him fair and trust him not.
He that *speaks* doth sow, he that holds his peace doth [reap. *Ital.*
Speech is the picture of the mind.
Spend and be free, but make no waste.
To a good *spender* God is the treasurer.
The Jews *spend* at Easter, the Moors at marriages, and the Christians in suits of law. *Ital.*
Who more than he is worth doth *spend*, he makes a rope his life to end.
Who *spends* more than he should, shall not have to spend [when he would.
Who hath *spice* enough may season his meat as he pleaseth.
It's a poor *sport* that is not worth the candle.
The best of the *sport* is to do the deed and say nothing.
That which will not be *spun*, let it not come between the spindle and the distaff.
They *steal* the hog and give away the feet in alms. *Hispan.*
Steal the goose and give the giblets in alms.
Step after step the ladder is ascended.
Who hath none to *still* him may weep out his eyes.

The *stillest* humours are always the worst.
Who remove *stones*, bruise their fingers.
Who hath skirts of *straw*, needs fear the fire. *Hispan.*
Stretch your legs according to your coverlet.
It's better to be *stung* by a nettle than prick'd by a rose.
I *suck'd* not this out of my fingers ends.
Though the *sun* shines leave not your cloak at home. *His.*
In every country the *sun* riseth in the morning.
He deserves not the *sweet* that will not taste of the sowre.

T

The *table* robs more than the thief.
Talk much and err much (*saith the Spaniard*).
Talking pays no toll.
They *talk* of Christmas so long that it comes.
The *taste* of the kitchen is better than the smell.
To him that hath lost his *taste*, sweet is sowre.
Who hath aking *teeth* hath ill tenants. [*fabulam.*
Tell a tale to a mare, and she'll let a fart. *Gall.* *Asino*
A *thin* meadow is soon mow'd.
The *thorn* comes forth with his point forwards. [*Ital.*
The *thought* hath good legs, and the quill a good tongue.
A *thousand* pounds and a bottle of hay, is all one thing at dooms-day.
There are more *threaten'd* than struck.
He who dies of *threats*, must be rung to church by farts.
He that is *thrown* would ever wrestle.
When it *thunders*, the thief becomes honest.
The *tide* will fetch away what the ebb brings.
Time is the rider that breaks youth.
Every one puts his fault on the *times*.
Soon *todd* soon with God. *A northern proverb, when a child hath teeth too soon.*
A long *tongue* is a sign of a short hand.
Better that the feet slip than the *tongue*.
He that strikes with his *tongue*, must ward with his head.
The *tongue's* not steel, yet it cuts.
The *tongue* breaketh bone, tho' itself have none. *Gall.*
The *tongue* talks at the head's cost.
Too much breaks the bag. *Hisp.* [*Gall.*
Too much scratching pains, too much talking plagues.
Trade is the mother of money. [hatchet. *Gall.*
When the *tree* is fallen, every man goeth to it with his

Truth and oyl are ever above. *Hispan.*
Truth hath a good face, but bad clothes.

U

No cut to *unkindness.*
Unknown unkiss'd.
Unminded unmon'd.
Under water, famine; under snow, bredd. *Ital.*
Valour that parlies is near yielding.
Valour can do little without discretion.
Vis consilii expers mole ruit sua. Et parvi sunt foris arma nisi sit consilium domi.
That's not good language that all *understand* not.
Where men are well *used*, they'll frequent there.

W

He that *waits* on another man's trencher, makes many a late dinner.
For *want* of a nail the shoe is lost, for want of a shoe the horse is lost, for want of a horse the rider is lost.
War is death's feast.
Who preacheth *war* is the devil's chaplain.
War makes thieves, and peace hangs them. *Gall. It.*
War, hunting, and law, are as full of trouble as pleasure.
He that makes a good *war* makes a good peace.
He is wise enough that can keep himself *warm.*
Good *watch* prevents misfortune.
He that hath a head of *wax* must not walk in the sun.
Where it is *weakest* there the thread breaketh.
Wealth's like rheum, it falls on the weakest parts.
The greatest *wealth* is contentment with a little.
The gown's her's that *wears* it, and the world's his who enjoys it.
Change of *weather* is the discourse of fools. *Hisp.*
Expect not fair *weather* in winter on one night's ice.
He that goeth out with often loss,
At last comes home by *weeping* cross.
Weight and measure take away strife.
He that doth *well* wearieth not himself.
Well to work and make a fire,
It doth care and skill require.
Such a *welcome*, such a farewel.
Welcome death, quoth the rat, when the trap fell down.
As *welcome* as flowers in May.

I *wept* when I was born, and every day shews why.
Whores affect not you but your money.
Whoring and bawdery do often end in beggery.
A man's best fortune or his worst is a *wife*.
He that lets his *wife* go to every feast, and his horse drink at every water, shall neither have good wife nor good horse. *Ital. or thus,*
He that lets his horse drink at every lake,
And his *wife* go to every wake,
Shall never be without a whore and a jade.
Wife and children are bills of charges.
The cunning *wife* makes her husband her apron. *Hisp.*
The *wife* is the key of the house.
He that hath *wife* and children wants not business.
Where the *will* is ready the feet are light.
To him that *wills* ways are not wanting.
With as good a *will* as ever I came from school.
He that doth what he *will*, oft doth not what he ought.
Will will have wilt, though will woe win.
Nothing is impossible to a *willing* mind.
Willows are weak, yet they bind other wood. *Ital.*
Pull down your hat on the *wind* side.
A good *winter* brings a good summer.
Wine is the master's, but the goodness is the drawer's.
Wine in the bottle doth not quench the thirst. *Ital.*
Wine is a turn-coat, first a friend, then an enemy.
Wine that costs nothing is digested e're it be drunk.
You cannot know *wine* by the barrel.
Wine wears no breeches.—*Gall.* i. e. *Shews what a man is.*
You can't drive a *windmill* with a pair of bellows.
You may be a *wise* man though you can't make a watch.
Wise men care not for what they cannot have.
None is so *wise* but the fool overtakes him.
Better to have than *wish*.
Better it be done than *wish* it had been done.
It's *wit* to pick a lock and steal a horse, but wisdom to let them alone.
You have a little *wit*, and it doth you good sometimes.
He had enough to keep the *wolf* from the door.
That is, to satisfy his hunger, latrantem stomachum.
Wolves lose their teeth, but not their memory.
Who hath a *wolf* for his mate, needs a dog for his man. *Ital.*
Who keeps company with the *wolf*, will learn to howl.

Chi prattica con lupi impara à hurlar. Ital.
Women, priests, and poultry, have never enough.
Donne, preti & polli non son mai satolli.
To *woo* is a pleasure in a young man, a fault in an old.
Green *wood* makes a hot fire.
Wood half burnt is easily kindled.
You were better give the *wool* than the sheep.
Meglio è dar la lana che la pecora. Itál.
Many *words* will not fill a bushel.
Words and feathers are tost by the wind. *Hisp.*
Good *words* without deeds are rushes and reeds.
One ill *word* asketh another.
They must hunger in frost, that will not *work* in heat.
What is a *workman* without his tools.
There needs a long time to know the *world's* pulse.
This *world* is nothing except it tend to another.
A green *wound* is soon healed.
Wranglers never want words.

Y

THE more thy *years*, the nearer thy grave.
Youth and white paper take any impression.

Proverbs and Proverbial Observations belonging to Health, Diet, and Physic.

AN ague in the spring is physic for a king.

That is, if it comes off well: for an ague is nothing else but a strong fermentation of the blood. Now as in the fermentation of other liquors, there is for the most part a separation made of that which is heterogeneous and unsociable, whereby the liquor becomes more pure and defecate, so it is also with the blood, which by fermentation (easily excited at this time by the return of the sun) doth purge itself, and cast off those impure heterogeneous particles which it had contracted in the winter time: and that these may be carried away, after every particular fermentation or paroxysm, and not again taken up by the blood, it is necessary, or at least very useful, to sweat in bed after every fit, and an ague-fit is not thought to go off kindly, unless it ends in a sweat. Moreover, at the end of the disease it is convenient to purge the body, to carry away those more gross and feculent parts which have been separated by the several fermentations, and could not so easily be avoided by sweat, or that still remain in the blood, though not sufficient to cause a paroxysm. And that all persons, especially those of years, may be lessoned that they neglect not to purge their bodies after the getting rid of agues, I shall add a very material and useful observation of Doctor Sidenham's, *Sublato morbo* (saith he, speaking of autumnal fevers) *ager sedulo*

purgandus est; incredibile enim dictu quanta morborum vis ex purgationis defectu post febres Autumnales subnascatur. Miror autem hoc a medicis minùs caveri, minùs etiam admoneri. Quandocunque enim morborum alterutrum (Febrem tertianam aut quartanam) paulò provectioris ætatis hominibus accidisse vidi, atque purgationem etiam omissam; certo prædicere potui periculosum aliquem morbum eosdem postea adoriturum, de quo tamen illi nondum somniaverant, quasi perfectè jam sanati.

Agues come on horseback, but go away on foot.
A bit in the morning is better than nothing all day.
Or, than a thump on the back with a stone.
You eat and eat, but you do not drink to fill you.

That much drinking takes off the edge of the appetite to meat, we see by experience in great drinkers, who for the most part do (as we say) but pingle at their meat and eat little. Hippocrates observed of old, that Αμιὸν δώρηξις λύει; A good hearty draught takes away hunger after long fasting sooner by far than eating would do. The reason whereof I conceive is, because that acid humour, which by vellicating the membrance of the stomach causes a sense of hunger, is by copious ingestion of drink very much diluted, and its acidity soon taken off.

An apple, an egg, and a nut, you may eat after a slut.
Poma, ova atque nuces, si det tibi sordida, gustes.
Children and chicken must be always picking.

That is, they must eat often, but little at a time: often, because the body growing, requires much addition of food; little at a time, for fear of oppressing and extinguishing the natural heat. A little oyl nourishes the flame, but a great deal poured on at once may drown and quench it. A man may carry that by little and little, which if laid on his back at once he would sink under. Hence old men, who in this respect also, I mean by reason of the decay of their spirits and natural heat, do again become children, are advised by physicians to eat often, but little at once.

Old young and old long.

Divieni tosto vecchio se vuoi vivere lungamente vecchio, *Ital. Maturè fias senex si diu senex esse velis.* This is alledged as a proverb by *Cicero* in his book *de senectute*. For as the body is preserved in health by moderate labour or exercise, so by violent and immoderate it is impaired and worn out. And as a great excess of any quality or external violence doth suddenly destroy the body, so a lesser excess doth weaken and partially destroy it, by rendering it less lasting.

They who would be young when they are old, must be old when they are young.
When the fern is as high as a spoon
You may sleep an hour at noon.

The custom of sleeping after dinner in the summer time is now grown general in Italy and other hot countries, so that from one to three or four of the clock in the afternoon you shall scarce see any one stirring about the streets of their cities. *Schola Salernitana* condemns this practice, *Sit brevis aut nullus tibi somnus meridianus: Febris, pigrities, capitis*

dolor atque Catarrhus. Hæc tibi proveniunt ex somno meridiano. But it may be this advice was intended for us English (to whose king this book was dedicated) rather than the Italians or other inhabitants of hot countries, who in the summer would have enough to do to keep themselves waking after dinner. The best way for us in colder climates is altogether to abstain from sleep; but if we must needs sleep (as the Italian physicians advise) either to take a nod sitting in a chair, or if we lie down strip off our clothes as at night, and go into bed, as the present duke of Tuscany himself practises and advises his subjects to do, but by no means lie down upon a bed in our clothes.

When the fern is as high as a ladle,
You may sleep as long as you are able.'''
When fern begins to look red
Then milk is good with brown bread.

It is observed by good housewives, that milk is thicker in the autumn than in the summer, notwithstanding the grass must be more hearty, the juice of it being better concocted by the heat of the sun in summer time. I conceive the reason to be, because the cattle drink water abundantly by reason of their heat in summer, which doth much dilute their milk.

Every man is either a fool or a physician after thirty years of age.

After dinner sit a while, after supper walk a mile.

Post epulas stabis vel passus mille meabis. I know no reason for the difference, unless one eats a greater dinner than supper. For when the stomach is full it is not good to exercise immediately, but to sit still a while; though I do not allow the reason usually given, *viz.* because exercise draws the heat outward to the exterior parts, and so, leaving the stomach and bowels cold, hinders concoction: for I believe that as well the stomach as the exterior parts are hottest after exercise: and that those, who exercise most, concoct most and require most meat. So that exercise immediately after meat is hurtful rather, upon account of precipitating concoction, or turning the meat out of the stomach too soon. As for the reason they give for standing or walking after meals, *viz.* because the meat by that means is depressed to the bottom of the stomach where the natural heat is most vigorous, it is very frivolous, both because the stomach is a wide vessel, and so the bottom of it cannot be empty, but what falls into it must needs fall down to the bottom: and because most certainly the stomach concocts worst when it is in a pendulous posture, as it is while we are standing. Hence, as the Lord *Verulam* truly observes, gally slaves and such as exercise sitting, though they fare meanly and work hard yet are commonly fat and fleshly; whereupon also he commends those works of exercises which a man may perform sitting, as sawing with a hand saw and the like. Some turn this saying into a droll thus,

After dinner sleep a while, after supper go to bed.
An old physician a young lawyer.

An old physician because of his experience; a young lawyer, because he having but little practice will have leisure enough to attend your business, and desiring thereby to recommend himself and get more, will be very diligent in it. The Italians say, an old physician, a young barber.

A good surgeon must have an eagle's eye, a lion's heart, and a lady's hand.

Good keal is half a meal.

Keal, i. e. pottage of any kind, though properly keal be pottage made of colworts, which the Scots call keal, and of which usually they make their broth.

If you would live ever, you must wash milk from your liver.

Vin sur laict c'est souhait, Laict sur vin c'est venin. *Gall.* This is an idle old sawe, for which I can see no reason but rather for the contrary.

Butter is gold in the morning, silver at noon, lead at night.

He that would live for ay must eat sage in May.

That sage was by our ancestors esteemed a very wholesome herb, and much conducing to longevity, appears by that verse in *Schola Salernitana.*

Cur moriatur homo cui Salvia crescit in horto?

After cheese comes nothing.

An egg and to bed.

You must drink as much after an egg as after an ox.

This is a fond and ungrounded old saying.

Light suppers make clean sheets.

He that goes to bed thirsty rises healthy. Gall.

He that goes to bed thirsty, &c. I look upon this as a very good observation, and should advise all persons not to go to bed with their stomachs full of wine, beer, or any other liquor. For (as the ingenious Dr. *Lower* observes) nothing can be more injurious to the brain; of which he gives a most rational and true account, which take in his words. *Cum enim propter proclivem corporis situm urina à renibus secreta non ità facilè & promptè uti cùm erecti sumus in vesicam per uteres delabatur. Cumque vesicæ cervix ex proclivi situ urinæ pondere non adeò gravetur; atque spiritibus per somnum in cerebrum aggregatis & quiescentibus, vesica oneris ejus sensum non ità percipiat, sed officii quasi oblita ea copiâ urinæ aliquando distenditur, ut majori recipiendæ spatium vix detur inde fit ut propter impeditum per renes & uteres urinæ decursum in totum corpus regurgitet, & nisi diarrhœa proximo mane succedat, aut nocturno sudore evacuetur, in cerebrum deponi debet.* Tract de Corde. c. 2. p. 141. *Qui couche avec la soif se leve avec la santè.*

One hour's sleep before midnight's worth two hours after.

For the sun being the life of this sublunary world, whose heat causes and continues the motion of all terrestrial animals, when he is farthest off, that is about midnight, the spirits of themselves are aptest to rest and compose, so that the middle of the night must needs be the most proper time to sleep in, especially if we consider the great expense of spirits in the day-time, partly by the heat of the afternoon, and partly by labour, and the constant exercise of all the senses: wherefore, then, to wake is to put the spirits in motion, when there are fewest of them, and they naturally most sluggish and unfit for it.

Who goes to bed supperless, all night tumbles and tosses.

This is an Italian proverb, Chi va à letto senza cena Tuto notte si dimena. That is, if a man goes to bed hungry; otherwise, he that eats a plentiful dinner may well afford to go to bed supperless, unless he hath used some strong bodily labour or exercise. Certainly it is not good to go to one's rest till the stomach be well emptied; that is, if we eat suppers, till two hours at least after supper. For (as the old physicians tell us) though the second and third concoctions be best performed in sleep; yet the first is rather disturbed and perverted. If it be objected, that labouring people do not observe such rule, but do both go to bed presently after supper, and to work after dinner, yet who more healthful than they? I answer that the case is different; for though, by such practice they do turn their meat out of their stomachs before full and perfect concoction, and so multiply crude humours, yet they work and sweat them out again, which students and sedentary persons do not. Indeed, some men, who have a speedy concoction and hot brains, must, to procure sleep, eat something at night which may send up gentle vapours into the head, and compose the spirits. Chi ben cena ben dorme. *Ital.*

Often and little eating makes a man fat.

Fish must swim thrice.

Once in the water, a second time in the sauce, and a third time in wine in the stomach. Poisson, gorret & cochin vie en l'eau, & mort en vin. *Gall.* Fish and young swine live in water and die in wine.

Drink wine and have the gout, and drink no wine and have the gout too.

With this saying, intemperate persons that have or fear the gout, encourage themselves to proceed in drinking wine notwithstanding.

Young men's knocks old men feel.

Quæ peccamus Juvenes ea luimus senes.

Go to bed with the lamb, and rise with the lark.

Early to go to bed and early to rise, makes a man healthy, wealthy, and wise.

Wash your hands often, your feet seldom, and your head never.

Eat at pleasure, drink by measure.

This is a French proverb. Pain tant qu'il dure, vin a mesure, and they themselves observe it. For no people eat more bread, nor indeed have better to eat: and for wine, the most of them drink it well diluted, and never to any excess that I could observe. *The Italians have this saying likewise,* Pan mentre dura ma vin à misura.

Cheese it is a peevish elf,
It digests all things but itself.

This is a translation of that old rhyming Latin verse, *Caseus est nequàm quia digerit omnia sequàm.*

The best physicians are, Dr. Diet, Dr. Quiet, and Dr. Merryman.

This is nothing but that distich of *Schola Salernitana,* Englished.

Si tibi deficiant medici, medici tibi fiant
Hæc tria mens læta, requies, moderata dieta.

Drink in the morning staring,
Then all the day be sparing.
Eat a bit before you drink.
Feed sparingly and defy the physician.
Better be meals many than one too merry.
You should never touch your eye but with your elbow.
Non patitur ludum fama, fides, oculus.

To these I shall add a few French and Italian Proverbs.

TENEZ chaud le pied & la teste, Au demeurant vivez en beste. Which Mr. *Cotgrave* englishes thus, The head and feet kept warm, the rest will take no harm.

Jeun chair & veil poisson, *i. e.* Young flesh and old fish are best.

Qui vin ne boit apres salade, est en danger estre malade, *i. e.* He that drinks not wine after salade is in danger of being sick.

Di giorni quanto voi, di notte quanto poi, *i. e. Cover your head by day as much as you will, by night much as you can.*

Il pesse gauasta l'acqua, la carne la concia, *i. e. Fish spoils water, but flesh mends it.*

Pome, pere & noce Guastano la voce.
Apples, pears, and nuts spoil the voice.

Febre quartana Ammazza i vecchii, & i giovani risana.
A quartan ague kills old men, and heals young.

Pesce, oglio, & amico vecchio.
Old fish, old oil, and an old friend are the best.

Vitello, pullastro & pesce crudo ingrassano i cimiterii. i. e. *Raw pulleyn, veal and fish make the church-yards fat.*

Vino di mezo, oglio di sopra, & miele di sotto. [*is best.*
Of wine the middle, of oil the top, and of honey the bottom

Macrob Saturn. lib. 7. c. 12. *Quæro igitur, Cur oleum quod in summo est, vinum quod in medio, mel quod in fundo optimum esse credantur. Nec cunctatus Disarius ait, Mel quod optimum est reliquo ponderosius est. In vase igitur mellis pars quæ in imo est reliquis præstat pondere, & ideo supernatante pretiosior est. Contra in vase vini pars inferior admixtione facis non modo turbulenta, sed & sapore deterior est, pars verò summa aeris viciniâ corrumpitur, &c.*

Aria di finestra colpo di balestra, i. e. *The air of a window is as the stroke of a cross-bow.*

Asciuto il piede calda la testa, e dal resto vive da bestia, i. e. *Keep your feet dry and your head hot, and for the rest live like a beast.*

Piscia chiaro & incaca al medico, i. e. *Piss clear and defy the physician.*

Proverbs and Proverbial Observations concerning Husbandry, Weather, and the Seasons of the Year.

JANIVEER freeze the pot by the fire.
If the grass grow in Janiveer,
It grows the worse for't all the year.

There's no general rule without some exception; for in the year 1667, the winter was so mild, that the pastures were very green in January, yet was there scarce ever known a plentifuller crop of hay than the summer following.

When Candlemas-day is come and gone
The snow lies on a hot-stone.
February fill dike, be it black or be it white;
But if it be white, it's the better to like.

Pluye de Febrnier vaut ca ganx de fumier. *Gall.* Snow brings a double advantage: it not only preserves the corn from the bitterness of the frost and cold, but enriches the ground by reason of the nitrous salt which it is supposed to contain. I have observed the Alps and other high mountains covered all the winter with snow, soon after it is melted to become like a garden, so full of luxuriant plants, and variety of flowers. It is worth the noting, that mountainous plants are for the most part larger than those of the same *genus* which grow in lower grounds; and that these snowy mountains afford greater variety of *species* than plain countries.

Febrneer doth cut and shear.
All the months in the year curse a fair Febrneer; or thus,
The Welchman had rather see his dam on the beer,
than to see a fair Febrneer.
March in Janiveer, Janiveer in March I fear. [lamb.
March hack ham, comes in like a lion, goes out like a
A bushel of March dust is worth a king's ransom.
March grass never did good. [maid's dun.
March wind and May sun, makes clothes white and
March many weathers.
April showers bring forth May flowers. [corn.
When April blows his horn, it's good both for hay and

That is, when it thunders in April; for thunder is usually accompanied with rain.

April borrows three days of March and they are ill.
An April flood carries away the frog and her brood.
A cold May and a windy, makes a full barn and a fludy.
The merry month of May.

May, come she early or come she late, she'll make the cow to quake.

May seldom passes without a brunt of cold weather. Some will have it thus, she'll bring the *cow-quake*, i. e. *Gramen tremulum*, which is true, but I suppose not the intent of the proverb.

A May flood never did good.

Look at your corn in May, and you'll come weeping away: look at the same in June, and you'll come home in another tune.

Sheer your sheep in May, and sheer them all away.

A swarm of bees in May, is worth a load of hay.
But a swarm in July, is not worth a fly.

When the wind's in the east, it's neither good for man nor beast.

The east-wind with us is commonly very sharp, because it comes off the Continent. Midland countries of the same latitude are generally colder than maritime, and continents than islands: and it is observed in *England* that near the sea side, as in the county of *Cornwall*, &c. the snow seldom lies three days.

When the wind's in the south, it's in the rain's mouth.

This is an observation that holds true all over *Europe*; and I believe in a great part of *Asia* too. For *Italy* and *Greece* the ancient *Latin* and *Greek* poets witness; as Ovid, *Madidis notus evolat alis*, and speaking of the south, *Metamorp.* 1. he saith, *Contraria tellus nubibus assiduis pluvioque madescit ab Austro.* *Homer* calls the north-wind αἰθρηγενέτης. *Pliny* saith, *In totum venti omnes à Septentrione siccatores quàm à meridie. lib.* 2. *cap.* 47. For *Judæa* in *Asia* the Scripture gives testimony; *Prov.* xxv. 23. *The north-wind drives away rain.* Wherefore, by the rule of contraries, the south-wind must bring it. The reason of this with the ingenious philosopher *Des Cartes* I conceive to be, because those countries which lie under and near to the course of the sun, being sufficiently heated by his almost perpendicular beams, send up a multitude of vapours into the air, which being kept in constant agitation by the same heat that raised them, require a great space to perform their motions in, and new still ascending they must needs be cast off part to the south, and part to the north of the sun's course; so that were there no winds, the parts of the earth towards the north and south poles would be most full of clouds and vapours. Now the north-wind blowing keeps back those vapours, and causes clear weather in these northern parts: but the south-wind brings store of them along with it, which by the cold of the air are here condensed into clouds, and fall down in rain. Which account is confirmed by what *Pliny* reports of *Africa*, loc. cit. *Permutant duo naturum cum situ: Auster Africa serenus, Aquilo nubilus.* The reason is, because *Africa* being under or near the course of the sun, the south-wind carries away the vapours there ascending; but the north-wind detains them, and so partly by compressing, partly by cooling them, causes them to condense and descend in showers.

When the wind's in the south,
It blows the bait into the fishes mouth.

No weather is ill, if the wind be still.
A hot May makes a fat church-yard.
A green winter makes a fat church-yard.

This proverb was sufficiently confuted anno 1607, in which the winter was very mild; and yet no mortality or epidemical disease ensued the summer or autumn following. We have entertained an opinion that frosty weather is the most healthful, and the hardest winters the best: but I can see no reason for it, for in the hottest countries of the world, as *Brazil*, &c. men are longest-lived where they know not what frost or snow means, the ordinary age of man being an hundred and ten years: and here in *England* we found by experience, that the last great plague succeeded one of the sharpest frosty winters that hath lately happened.

Winter never rots in the sky.
Né caldo, ne gelo resta mai in cielo. Ital.
Neither heat nor cold abides always in the sky.
It's pity fair weather should do any harm.
Hail brings frost in the tail.
A snow year, a rich year.
Anno di neve anno di bene. Ital.
A winter's thunder's a summer's wonder.
Quand il tonne en Mars on peut dire, helas. *Gall.*

Drought never bred dearth in *England*.
Whoso hath but a mouth, shall ne'er in *England* suffer drought. *x. in Sentent.*
When the sand doth feed the clay (*which is in a wet summer*) England wo and well-a-day;
But when the clay doth feed the sand (*which is in a dry summer*) then it is well with *England*.
Because there is more clay than sandy ground in *England*.
The worse for the rider, the better for the hider.
Bon pais mauvais chemin. *Gall.* Rich land, bad way.

When the cuckow comes to the bare thorn,
Sell your cow and buy you corn:
But when she comes to the full bit,
Sell your corn and buy you sheep.
If the cock moult before the hen,
We shall have weather thick and thin:
But if the hen moult before the cock,
We shall have weather hard as a block.

These prognosticks of weather and future plenty, &c. I look upon as altogether uncertain; and were they narrowly observed would, I believe, as often miss as hit.

In the old of the moon, a cloudy morning bodes a fair afternoon.

As the days lengthen, so the cold strengthens.
Cresce di cresce'l freddo dice il pescador. Ital.

The reason is, for that the earth having been well heated by the sun's long lying upon it in summer time, is not suddenly cooled again by the recess of the sun, but retains part of its warmth 'till after the winter solstice: which warmth, notwithstanding the return and access of the sun, must needs still languish and decay; and so notwithstanding the lengthening of the days the weather grows colder, 'till the external heat caused by the sun is greater than the remaining internal heat of the earth, for as long as the external is lesser than the internal (that is, so long as the sun hath not force enough to produce as great a heat in the earth as was remaining from the last summer) so long the internal must needs decrease. The like reason there is why the hottest time of the day is not just at noon, but about two of the clock in the afternoon, and the hottest time of the year not just at the summer solstice, but about a month after, because 'till then, the external heat of the sun is greater than the heat produced in the earth. So if you put a piece of iron into a very hot fire it will not suddenly be heated so hot as the fire can make it; and though you abate your fire, before it be thoroughly heated, yet will it grow hotter and hotter, 'till it comes to that degree of heat which the fire it is in can give it.

If there be a rainbow in the eve, it will rain and leave:
But if there be a rainbow in the morrow, it will neither lend nor borrow.

An evening red and a morning gray, is a sign of a fair day.

Le rouge soir & blanc matin font rejouir le pelerin. *Gall.* Sera rossa & negro matino Allegra il pelegrino. *Ital.* A red evening and a white morning rejoice the pilgrim.

When the clouds are upon the hills, they'll come down by the mills.

David and Chad sow pease good or bad.

That is, about the beginning of *March*.

This rule in gardening never forget,
To sow dry, and set wet.
When the sloe-tree's as white as a sheet,
Sow your barley whether it be dry or wet.
Sow beans in the mud and they'll grow like wood.
Till St. *James* his day be come and gone,
You may have hops or you may have none.
The pidgeon never knoweth wo,
But when she doth a benting go.
If the partridge had the woodcock's thigh,
It would be the best bird that ever did fly.
Yule is good on yule even.

That is, as I understand it, every thing in his season. Yule is *Christmas*.

Tripe's good meat if it be well wip'd.
A Michaelmas rot comes ne'er in the pot.

A nag with a weamb and a mare with nean, *i. e.* none.
Behind before, before behind, *a horse is in danger to be prick'd.*
You must look for grass on the top of the oak tree.

Because the grass seldom springs well before the oak begins to put forth, as might have been observed the last year.

St. Matthie sends sap into the tree.
A famine in *England* begins at the horse-manger.

In opposition to the rack: for in dry years when hay is dear, commonly corn is cheap: but when oats (or indeed any one grain) is dear, the rest are seldom cheap.

Winter's thunder and summer's flood.
Never boded Englishman good.
Butter's once a year in the cow's horn.

They mean when the cow gives no milk. And butter is said to be mad twice a year; once in summer time in very hot weather, when it is too thin and fluid: and once in winter in very cold weather, when it is too hard and difficult to spread.

Barley-straw's good fodder when the cow gives water.
On Valentine's day will a good goose lay.
If she be a good goose her dame well to pay,
She will lay two eggs before Valentine's day.
Before St. *Chad* every goose lays both good and bad.
It rains by planets.

This the country people use when it rains in one place and not in another: meaning that the showers are governed by the planets, which being erratick in their own motions, cause such uncertain wandering of clouds and falls of rain. Or it rains by planets, that is, the falls of showers are as uncertain as the motions of the planets are imagined to be.

If Candlemas-day be fair and bright,
Winter will have another flight:
If on Candlemas-day it be shower and rain,
Winter is gone and will not come again.

This is a translation or metraphrase of that old Latin distich;

Si Sol splendescat Maria purificante,
Major erit glacies post festum quam fuit ante.

Now though I think all observations about particular days superstitious and frivolous, yet because probably if the weather be fair for some days about this time of the year, it may betoken frost, I have put this down as it was delivered me.

Barnaby bright, the longest day and the shortest night.
Lucy light, the shortest day and the longest night.
St. *Bartholomew* brings the cold dew.
St. *Matthy* all the year goes by.

Because in leap-year the supernumerary day is then intercalated.

St. *Matthee* shut up the bee.
St. *Valentine*, set thy hopper by mine.
St. *Mattho*, take thy hopper and sow.
St. *Benedick*, sow thy pease or keep them in thy rick.
Red herring ne'er spake word but een,
Broil my back but not my weamb.
Said the chevin to the trout,
My head's worth all thy bouk.
Meddlers are never good till they be rotten.
On Candlemas-day you must have half your straw and half your hay.
At twelfth-day the days are lengthened a cock's-stride.
The Italians say at Christmas.
A cherry year, a merry year:
A plum year, a dumb year.
This is a puerile and senseless rhyme without reason, as far as I can see.
Set trees at Alhallontide and command them to prosper:
Set them after Candlemas and entreat them to grow.
This Dr. *J. Beal* alledgeth as an old English and Welch proverb, concerning apple and pear-trees, oak and hawthorn quicks; tho' he is of Mr. *Reed's* opinion, that it's best to remove fruit-trees in the spring, rather than the winter. Philosoph. Transact. N. 71.
If you would fruit have,
You must bring the leaf to the grave.
That is, you must transplant your trees just about the fall of the leaf, neither sooner nor much later: not sooner, because of the motion of the sap; not later, that they may have time to take root before the deep frosts.

To these I shall adjoin a few Italian.

PRIMO porco, ultimo cane. i. e. *The first pig, but the last whelp of the litter is the best.*
Cavallo & cavalla cavalcalo in su la spalla, Asino & mulo cavalcalo in su'l culo. i. e. *Ride a horse and a mare on the shoulders, an ass and a mule on the buttocks.*
A buon' hora in pescaria & tardi in beccaria.
Go early to the fish-market, & late to the butchery.
Al amico cura li il fico, al inimico il Persico.
Pill a fig for your friend, and a peach for your enemy.

Proverbs and Proverbial Observations referring to Love, Wedlock, and Women.

LOVE me little and love me long.
Hot love is soon cold.

Love of lads and fire of chats is soon in and soon out.
Darbish.
Chats, *i. e.* chips.

Lads love's a busk of broom, hot a while and soon done.
Chesh.

Love will creep where it cannot go.

Chi ha amor nel petto ha le sprone ne i fianchi. *Ital.*
He that hath love in his breast hath spurs in his sides.

Love and lordship like no fellowship.
Amor & seignoria non vogliono compagnia. *Ital.* Amour & seigneurie ne se tindrent jamais compagnie. *Gall. The meaning of our English proverb is,* Lovers and princes cannot endure rivals or partners. *Omnisque potestas Impatiens consortis erit.* The *Italian* and *French*, though the same in words, have I think a different sense, *viz. Non bene conveniunt nec in una sede morantur majestas & amor.*

Love is blind.

Lovers live by love, as larks by leeks.
This is I conceive in derision of such expressions as living by love. Larks and leeks beginning with the same letter helped it up to be a proverb.

Follow love and it will flee,
Flee love and it will follow thee.
This was wont to be said of glory, *Sequentem fugit, fugientem sequitur.* Just like a shadow.

Love and pease-pottage will make their way.
Because one breaks the belly, the other the heart.

The love of a woman and a bottle of wine,
Are sweet for a season, but last for a time.

Love comes in at the windows, and goes out at the doors.

Love *and a cough cannot be hid.*
Amor tussisque non celantur. The *French* and *Italians* add to these two the itch. L'amour, la tousse & la galle ne se peuvent celer. *Gall.* Amor la rogna & la tousse non si ponno nascondere. *Ital.* Others add stink.

Ay be as merry as be can,
For love ne'er delights in a sorrowful man.

Fair chieve all where love trucks.

Whom we love best, to them we can say least.

He that loves glass without G.
Take away L, and that is he.

Old pottage is sooner heated, than new made.
Old lovers fallen out are sooner reconciled than new love's begun. Nay, the comedian saith, *Amantium iræ amoris redintegratio est.*

Wedlock is a padlock.

Age and wedlock bring a man to his night-cap.

Wedding and ill wintering, tame both man and beast.

Marriages are made in heaven. *Nozze & magistrato dal cielo e destina.* Ital.
Marry in haste and repent at leisure.
It's good to marry late or never.
Marry your sons when you will, your daughters when you can.
Marry your daughters betimes, lest they marry themselves.
I've cur'd her from laying i'th'hedge, quoth the good man when he had wed his daughter.
Motions are not marriages.
More longs to marriage, than four bare legs in a bed.
Like blood, like good, and like age, make the happiest marriage.

Æqualem uxorem quære. τὴν καζτὶ σαυτὸν ἔγα. Unequal marriages seldom prove happy. *Si quam voles aptè nubere nube pari.* Ovid. *Intolerabilius nihil est quàm fœmina dives.* Juvenal.

Many an one for land takes a foot by the hand. i. e. marries her or him.
He that's needy when he is married, shall be rich when he is buried.
Who weds e're he be wise, shall die e're he thrive.
It's hard to wive and thrive both in a year.
Better be half hang'd than ill wed.
He that would an old wife wed, must eat an apple before he goes to bed.

Which by reason of it's flatulency is apt to excite lust.

Sweet-heart and honey-bird keeps no house.
Marriage is honourable, but house-keeping's a shrew.
We batchelors grin, but you married men laugh till your hearts ake.
Marriage and hanging go by destiny.
It's time to yoke when the cart comes to the caples, i. e. horses. *Chesh.*

That is, it's time to marry when the woman woes the man.

Courting and woing brings dallying and doing.
Happy is the woing that is not long in doing.
Widows are always rich.
He that woes a maid must come seldom in her sight:
But he that woes a widow must woe her day and night.
He that woes a maid must feign, lie, and flatter:
But he that woes a widow, must down with his breeches and at her:

This proverb being somewhat immodest, I should not have inserted, but that I met with it in a little book, entitled, *The Quakers Spiritual Court Proclaimed*, written by *Nathanael Smith*, Student in Physick: wherein the author mentions it as counsel given him by one *Hilkiah Bedford*, an

eminent Quaker in London, who would have had him to have married a rich widow, in whose house, in case he could get her, this *Nathanael Smith* had promised *Hilkiah* a chamber gratis. The whole narrative is very well worth the reading.

It's dangerous marrying a widow because she hath cast her rider.

He that would the daughter win,
Must with the mother first begin.

A man must ask his wife leave to thrive.

He that loseth his wife and six-pence hath lost a taster.

Che perde moglie & un quatrino, ha gran perdita del quatrino. Ital.

He that loseth his wife and a farthing hath a great loss of [his farthing.

There is one good wife in the country, and every man thinks he hath her.

Wives must be had, be they good or bad.

He that tells his wife news, is but newly married. [poor.

A nice wife and a back door, do often make a rich man

Saith Solomon the wise,
A good wife's a goodly prize.

A dead wife's the best goods in a man's house.

Long-tongued wives go long with bairn.

A man of straw, is worth a woman of gold.

This is a French *proverb.* Un homme de paille vaut une femme d'or.

One tongue is enough for a woman.

This reason they give that would not have women learn languages.

A woman's tongue wags like a lamb's tail.

Three women and a goose make a market.

This is an Italian *one.* Tre donne & un oca fan un mercato.

A ship and a woman are ever repairing.

A spaniel, a woman, and a walnut-tree,
The more they're beaten the better still they be.

Nux, asinus, mulier simili sunt lege ligata.
Hæc tria nil recte faciunt si verbera cessant.
Adducitur a Cognato, est tamen novum.

All women are good, *viz.* either good for something or good for nothing.

Women laugh when they can, and weep when they will.

Femme rit quand elle peut & pleure quand elle veut. *Gall.*

Women think *place* a sweet fish.

A woman conceals what she knows not.

Women and dogs set men together by the ears.

As great pity to see a woman weep, as a goose go barefoot.

Winter-weather and womens thoughts change oft.
A woman's mind and winter-wind change oft.
There's no mischief in the world done,
But a woman is always one. [*the Devil.*
A wicked woman and an evil, is three half-pence worse than
The more women look in their glasses, the less they look to their houses. [ing of dishes.
A woman's work is never at an end. *Some add,* and wash-
Change of women makes bald knaves.
Every man can tame a shrew, but he that hath her.
Better be a shrew than a sheep.
For commonly shrews are good house-wives.

Better one house fill'd than two spill'd.
" This we use when we hear of a bad Jack who hath married as bad a Jill. For as it is said of *Bonum, quò communius eò melius:* so, by the rule of contraries, what is ill, the further it spreads the worse. And as in a city it is better there should be one *Lazaretto,* and that filled with the infected, than make every house in town a pest-house, they dwelling dispersedly or singly: so is it in a neighbourhood, &c.

Old maids lead apes in hell. [taught.
Batchelors wives and maids children are always well
Chi non ha moglie ben la veste.
Chi non ha figlivoli ben li pasce.
Maidens must be seen and not heard.
A dog's nose and a maid's knees are always cold.
Young wenches make old wrenches.
As the good man saith, so say we,
But as the good woman saith, so it must be.
Better be an old man's darling, than a young man's warling. [master.
A grunting horse and a groaning wife seldom fail their
In time comes she whom God sends. [thieves.
He that marries a widow and three children, marries four
Two daughters and a back door are three errant thieves.
A black man's a jewel in a fair woman's eye.
Fair and sluttish (or foolish) black and proud,
Long and lazy, little and loud.
Beaute & folie vont souvent de compagnie. *Gall.* Beauty and folly do often go hand in hand, are often matched together.

Put another man's child in your bosom, and he'll creep out at your elbow. *Cheshi.*
That is, cherish or love him, he'll never be naturally affected towards you.

When the good man's from home the good wife's table is soon spread.

The good man's the last knows what's amiss at home.
Dedecus ille domûs sciet ultimus.
'Tis safe taking a shive of a out loaf.
Wine and wenches empty mens purses.
Who drives an ass and leads a whore,
Hath pain and sorrow evermore. The Italians add, & corre in arena.

The French *say,* Qui femme croit & asne meine, son corps ne sera ja sans peine, *i. e.* He that trusts a woman and leads an ass, &c.

I'll tent thee, quoth Wood, If I can't rule my daughter, I'll rule my good. *Chesh.*
Ossing comes to bossing. *Chesh.*

Ossing, *i. e.* offering or aiming to do. The meaning is the same with *Courting and woing brings dallying and doing.*

Free of her lips free of her hips.
A rouk-town's seldom a good house-wife at home.

This is a Yorkshire *proverb.* A rouk-town is a gossipping house-wife, who loves to go from house to house.

Quickly too'd (*i. e.* toothed), and quickly go,
Quickly will thy mother have moe. *Yorksh.*

Some have it quickly tob'd, quickly with God, as if early breeding of teeth were a sign of a short life, whereas we read of some born with teeth in their heads, who yet have lived long enough to become famous men, as in the *Roman* History; *M. Curius Dentatus, & Cn. Papyrius Carbo,* mentioned by *Pliny, lib. 7. cap.* 16; and, among our *English* kings, *Richard III.*

It's a sad burden to carry a dead man's child.
A little house well fill'd, a little land well till'd, and a little wife well will'd.
One year of joy, another of comfort, and all the rest of content. *A marriage wish.*
My son's my son, till he hath got him a wife,
But my daughter's my daughter all days of her life.
The lone sheep's in danger of the wolf.
A light heel'd mother makes a heavy heel'd daughter.

Because she doth all her work herself, and her daughter the mean time sitting idle, contracts a habit of sloth. Mere pitieuse fait sa fille rogneuse. *Gall.* A tender mother breeds a scabby daughter.

When the husband drinks to the wife, all would be well: when the wife drinks to the husband, all is well.
When a couple are newly married, the first month is honey-moon, or smick-smack; the second is, hither and thither; the third is, thwick-thwack; the fourth, the Devil take them that brought thee and I together.

Women must have their wills while they live, because they make none when they die.

England is the paradise of women.

And well it may be called so, as might easily be demonstrated in many particulars, were not all the world already therein satisfied. Hence it hath been said, that if a bridge were made over the narrow seas, all the women in *Europe* would come over hither. Yet is it worth the noting, that though in no country of the world the men are so fond of, so much governed by, so wedded to their wives, yet hath no language so many proverbial invectives against women.

All meat's to be eaten, all maids to be wed.

It's a sad house where the hen crows louder than the cock.

Trista è quella casa dove le galline cantano c'l gallo tace. Ital.

If a woman were as little as she is good,
A pease-cod would make her a gown and a hood.

Se la donna fosse piccola come e buona, la minima foglia ld' farebbe una veste & una corona. Ital.

Many women many words, many geese many turds.

Dove sono donne & ocche non vi sono parole poche. Ital.

Where there are women and geese there wants no noise.

Not what is she but what hath she.

Protinus ad censum de moribus ultima fiet
Quæstio, &c. Juven.

To these I shall add one French Proverb.

Maison faicte & femme à faire.

A house ready made but a wife to make, *i. e.*
One that is a virgin and young.

Ne femina ne tela à lume de candela. Ital.

Neither women nor linnen by candle-light.

No folly to being in love, or where loves in the case, the doctor is an ass.

An Alphabet of Joculatory, Nugatory, and Rustick Proverbs.

A

YOU see what we must *all* come to if we live.

If thou be hungry, I am *angry*, let us go fight.

Lay on more wood, *ashes* give money.

Six *awls* make a shoemaker.

All *asiding* as hogs fighting.

B

Back with that leg.
:f all and of all commend me to *Ball*, for by licking the dishes he saved me much labour.
Like a *barber's* chair, fit for every buttock.
A *bargain* is a bargain.
His *bashful* mind hinders his good intent.
The son of a *batchelor*, *i. e.* a bastard. [one.
Then the town-bull is a *batchelor*, *i. e.* as soon as such an
He speaks *bear-garden*.
That is, such rude and uncivil, or sordid and dirty language, as the rabble that frequent those sports are wont to use.

He that hath eaten a *bear-pye* will always smell of the garden.
Your *belly* chimes, it's time to go to dinner. [on the ear.
You shall have as much favour at *Billinsgate* for a box
A *black* shoe makes a merry heart.
He's in his better *blue* clothes.
He thinks himself wond'rous fine.

Have among you *blind* harpers.
Good *blood* makes bad puddings without groats or suet.
χρήματα ἄνηρ. Nobility is nothing but ancient riches: and money is the idol the world adores.

A *blot* in his escutcheon.
To be *bout*, *i. e.* without as barrow was. *Chesh.*
To leave *boys play*, and go to blow-point. [out.
You'll not believe a man is dead till you see his *brains*
Well rhym'd tutor, *brains* and stairs.
Now used in derision of such as make paltry ridiculous rhymes.

A *brinded* pig will make a good *brawn* to breed on.
A red-headed man will make a good stallion.
This buying of *bread* undoes us. [in the morning.
If I were to fast for my life I would eat a good *breakfast*
She *brides* it. She *bridles* up the head, or acts the *bride*.
As *broad* as long. *i. e.* Take it which way you will, there's no difference, it is all one.
To burst at the *broad* side.
Like an old woman's *breech*, at no certainty.
He's like a *buck* of the first head.
Brisk, pert, forward; some apply it to upstart gentlemen.

The spirit of *building* is come upon him.

He wears the *bull's* feather.

This is a French proverb for a cuckold.

It melts like *butter* in a sow's tail; or, works like sope, *&c.*

I have a *bone* in my arm.

This is a pretended excuse, whereby people abuse young children when they are importunate to have them do something, or reach something for them, that they are unwilling to do, or that is not good for them.

Burroughs end of a sheep, some one.

C

EVERY *cake* hath its make, but a scrape-cake hath two.

Every wench hath her sweet-heart, and the dirtiest commonly the most: make, *i. e.* match, fellow.

He *capers* like a fly in a tar-box.

He's in good *carding*.

I would cheat my own father at *cards*. [gained but little.

When you have counted your *cards* you'll find you have

Catch that catch may.

The *cat* hath eaten her count.

It is spoken of women with child, that go beyond their reckoning.

He lives under the sign of the *cat's* foot.

He is hen-peck'd, his wife scratches him.

Whores and thieves go by the *clock*.

Quoth the young *cock*, I'll neither meddle nor make.

When he saw the old cock's neck wrung off for taking part with the master, and the old hen's, for taking part with the dame.

To order without a *constable*.

He's no *conjuror*.

Marry come up, my dirty *cousin*.

Spoken, by way of taunt, to those who boast themselves of their birth, parentage, or the like.

Cousin germains quite removed.

He's fallen into a *cow-turd*.

He looks like a *cow-turd* stuck with primroses.

To a *cow's* thumb.

Crack me that nut, quoth *Bunsted*.

To rock the *cradle* in one's spectacles.

Cream-pot love.

Such as young fellows pretend to dairy-maids, to get cream and other good things of them.

Cuckolds are christians.

The story is well known of the old woman, who, hearing a young fellow call his dog cuckold, says to him, Are you not ashamed to call a dog by a Christian's name.

He has deserved a *cushion*.
That is, he hath gotten a boy.

To kill a man with a *cushion*.
A *curtain*-lecture.
Such an one as a wife reads her husband when she chides him in bed.

If a *cuckold* come he'll take away the meat, *viz.*
If there be no salt on the table.
It's better to be a-cold than a *cuckold*.
For want of *company* welcome trumpery.
That's the *cream* of the jest.
It's but a *copy* of his countenance.
His *cow* hath calved, or sow pigg'd.
He hath got what he sought for, or expected.
With *cost* one may make pottage of a stool foot.

D

THE *dasnel dawcock* sits amongst the doctors.
Corchorus inter olera. Corchorus is a small herb of little account: some take it to be the male pimpernel: besides which there is another herb, so called, which resembles mallows, and is much eaten by the Egyptians.

When the *Devil* is blind.
Heigh ho, the *Devil* is dead.
Strike *Dawkin*, the Devil is in the hemp.
The *Devil* is good to some.
It's good sometimes to hold a candle to the *Devil*.
Holding a candle to the devil is assisting in a bad cause, an evil matter.

The *Devil* is in the dice.
When the *Devil* is a hog you shall eat bacon.
To give one the *dog* to hold. *i.e.* To serve one a dog trick.
It's a good *dog* can catch any thing.
He looks like a *dog* under a door.
Make *a-do* and have a-do.
I know what I do when I *drink*.
Drink off your drink, and steal no lambs.
Drift is as bad as unthrift.
He was hang'd that left his drink behind him.
Good fellows have a story of a certain malefactor, who came to be suspected upon leaving his drink behind him in an ale-house, at the news of a hue and cry.

A good *day* will not mend him, nor a bad day impair him.
I'll make him *dance* without a pipe.
i.e. I'll do him an injury, and he shall not know how.

E

I'LL warrant you for an *egg* at Easter.

F

You two are *finger* and thumb.

My wife cries *five* loaves a penny, *i. e.* She is in travel.

It's good *fish* if it were but caught.

It's spoken of any considerable good that one hath not, but talks much of, sues for, or endeavours after. A future good, which is to be catched, if a man can, is but little worth.

To-morrow morning I *found* an horse-shoe.

The *fox* was sick, and he knew not where:
He clapp'd his hand on his tail, and swore it was there.

That which one most *forehets* soonest comes to pass.

Quod quisque vitet nusquam, homini satis cantum est in horas. Hor.

Look to him jailor, there's a *frog* in the stocks.

G

THE way to be *gone* is not to stay here.

Good *goose* do not bite.

It's a sorry *goose* will not baste herself.

I care no more for it than a *goose-turd* for the *Thames.*

Let him set up shop on *Goodwin's* sands.

This is a piece of country wit; there being an æquivoque in the word *Goodwin*, which is a sirname, and also signifies gaining wealth.

He would live in a *gravel-pit.*

Spoken of a wary, sparing, niggardly person.

This *grow'd* by night.

Spoken of a crooked stick or tree, it could not see to grow.

Great doings at *Gregory's*, heat the oven twice for a custard.

He that swallowed a *gudgeon.*

He hath swore desperately, *viz.* to that which there is a great presumption is false: swallowed a false oath.

The Devil's *guts. i. e.* The surveyor's chain.

A *good* fellow lights his candle at both ends.

God help the fool, quoth *Pedley.*

This *Pedley* was a natural fool himself, and yet had usually this expression in his mouth. Indeed none are more ready to pity the folly of others, than those who have but a small measure of wit themselves.

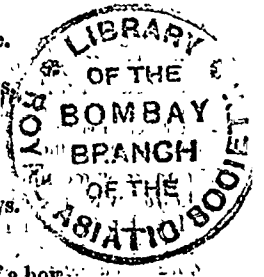
H

His *hair* grows through his hood.

He is very poor, his hood is full of holes.

You have a *handsome* head of hair, pray give me a tester.

When spendthrifts come to borrow money they commonly usher in their errand with some frivolous discourse in commendation of the person they would borrow of, or some of his parts or qualities: the same may be said of beggars.



A *handsome* bodied man in the face.
Hang yourself for a pastime.
If I be *hang'd*, I'll chuse my gallows.
A King *Harry's* face.
Better have it than *hear* of it.
To take *heart* of grace.
To be *hide-bound*.
This was a *hill* in King Harry's days.
To be loose in the *hilts*.
Hit or miss for a cow-heel.
A *hober-de-hoy*, half a man and half a boy.
Hold or cut cod-piece-point.
Hold him to it buckle and thong.
She's an *holy-day* dame.
You'll make *honey* of a dog's-turd.
That *horse* is troubled with corns. *i. e.* founderd.
He hath eaten a *horse*, and the tail hangs out of his mouth.
He had better put his *horns* in his pocket than wind them.
There's but an hour in a day between a good *house-wife* and a bad.

With a little more pains, she that flatters might do things neatly.

He came in hos'd and shod.

He was born to a good estate. He came into the world as a boe into the hive: or into an house, or into a trade or employment.

I

I AM not the first, and shall not be the last.
To be *Jack* in an office.
An *inch* an hour, a foot a day.
A basket *justice*, a jill justice, a good forenoon justice.
He'll do *justice* right or wrong.

K

THERE I caught a *knave* in a purse net. [*his cup.*
Knock under the board. *He must do so that will not drink*
As good a *knave* I know, as a knave I know not.
An horse-*kiss*. *A rude kiss, able to beat one's teeth out.*

L

His house stands on my *lady's* ground.

A long *lane* and a fair wind, and always thy heels here away.
Lasses are lads leavings. *Chesh.*

In the east part of *England*, where they use the word *mothther* for a girl, they have a fond old sawe of this nature, viz. *wenches are tinkers bitches, girles are pedlers trulls, and modhdhers are honest mens daughters.*

He'll laugh at the wagging of a straw.
Neither *lead* nor drive. *An untoward*, unmanageable person.
To play *least* in sight.
To go as if dead *lice* dropp'd out of him.

He is so poor, lean, and weak, that he cannot maintain his lice.

Thou'lt *lie* all manner of colours but blue, and that is gone to the litting. *i. e.* dying.
Tell a *lie* and find the troth.
Listeners ne'er hear good of themselves.
To *lye* in bed and forecast.
Sick of the *Lombard* fever, or of the idles.
She hath been at *London* to call a strea, a straw, and a waw a wall. *Chesh.*

This the common people use in scorn of those who having been at *London* are ashamed to speak their own country dialect.

She lives by *love* and lumps in corners.
Every one that can lick a dish; as much as to say, every one *simpliciter*, tag-rag and bob-tail.
It's a *lightening* before death.

This is generally observed of sick persons; that a little before they die their pains leave them, and their understanding and memory return to them; as a candle just before it goes out gives a great blaze.

The best dog *leap* the stile first. *i. e.* Let the worthiest person take place.

M

Maxfield measure heap and thrutch, *i. e.* thrust. *Chesh.*
To find a *mare's* nest.
He's a *man* every inch of him.
A *match*, quoth *Hatch*, when he got his wife by the breech.
A *match*, quoth *Jack*, when he kiss'd his dame.
All the *matter's* not in my lord judge's hand.
Let him *mend* his manners, it will be his own another day.
He's *metal* to the back. *A metaphor taken from knives and swords.*
'Tis *Midsummer* moon with you. *i. e.* You are mad.
To handle without *mittins.*
He was born in a *mill. i. e.* He's deaf.

Sampson was a strong man, yet could he not pay *money* before he had it.

Thou shalt have *moon-shine* in the mustard-pot for it. *i. e.* [nothing.

Sick of the *mulligrubs* with eating chopp'd hay.

You make a *muck-hill* on my trencher, quoth the bride.

You carve me a great heap. I suppose some bride at first, thinking to speak elegantly and finely, might use that expression; and so it was taken up in drollery; or else it's only a droll, made to abuse country brides, affecting fine language.

This *maid* was born odd.

Spoken of a maid who lives to be old, and cannot get a husband.

N

Nipence nopence, half a groat lacking two pence.

Would *No I thank you* had never been made.

His *nose* will abide no jests.

Doth your *nose* swell (or eek, *i. e.* itch) at that?

I had rather it had wrung you by the *nose* than me by the belly.

It's the *nature* of the beast. *i. e.* a fart.

O

A SMALL *officer.*

Once out and always out.

Old enough to lie without doors.

Old muck-hills will bloom.

Old man when thou diest give me thy doublet.

An *old* woman in a wooden ruff. *i. e.* In an antique dress.

It will do with an *onion.*

To look like an *owl* in an ivy bush.

To walk by *owl-light.* [from him.

He has a good estate, but that the right *owner* keeps it

How do you after your *oysters?*

All *one* but their meat goes two ways.

P.

THERE's a *pad* in the straw.

As it pleases the *painter.*

Mock no *panyer-men*, your father was a fisher.

Every *pease* hath its cease, and a bean fifteen.

A veaze vescia, in Italian, is *crepitus ventris.* So it signifies pease are flatulent, but beans ten times more.

You may know by a *penny* how a shilling spends.

Peter of *wood*, church and mills are all his. *Chesh.*

Go *pipe* at *Padley*, there's a pescod feast.

Some have it, *Go pipe at Colston*, &c. It is spoken in derision to people that busy themselves about matters of no concernment.

He *pisses* backwards, *i. e.* does the other thing.
He has *piss'd* his tallow.
This is spoken of bucks who grow lean after rutting-time, and may be applied to men.
Such a reason *piss'd* my goose.
He *plays* you as fair as if he pick'd your pocket.
If you be not pleased put your hand in your pocket and *please* yourself.
A jeering expression to such as will not be pleased with the reasonable offers of others.
As *plum* as a jugglem ear, *i. e.* a quagmire, *Devonsh.*
To *pocket* up an injury.
i. e. To pass it by without revenge, or taking notice.
The difference between the *poor* man and the rich is, that the poor walketh to get meat for his stomach, the rich a stomach for his meat.
Prate is prate, but it's the duck lays the eggs.
She is at her last *prayers.*
Proo naunt your mare puts, *i. e.* pushes.
It would vex a dog to see a *pudding* creep,
He was christen'd with *pump-water.*
It is spoken of one that hath a red face.
Pye-lid makes people wise.
Because no man can tell what is in a pye till the lid be taken up.
To rid post for a *pudding.*
Be fair condition'd, and eat bread with your *pudding.*
He's at a forc'd *put.*

Q

We'll do as they do at *Quern.*
What we do not to day, we must do in the morn.

R

Some *rain* some rest, A *harvest-proverb.*
The dirt-bird (or dirt-owl) sings, we shall have *rain.*
When melancholy persons are very merry, it is observed, that there usually follows an extraordinary fit of sadness; they doing all things commonly in extreams.
Every day of the week a shower of *rain*, and on Sunday
A *rich* rogue two shirts and a rag. [twain.
Right master right, four nobles a year's a crown a quar-
Room for cuckolds, &c. [ter. *Chesh.*
He *rose* with his arse upwards. *A sign of good luck.*

He would live as long as old *Rosse* of *Pottern*, who liv'd 'till all the world was weary of him.

Let him alone with the saint's bell, and give him *rope* enough.

The lass in the *red* petticoat shall pay for all.

Young men answer so when they are chid for being so prodigal and expensive, meaning, they will get a wife with a good portion, that shall pay for it.

Neither *rhyme* nor reason.

Rub and a good cast.

Be not too hasty, and you'll speed the better: make not more haste than good speed.

S

'Tis sooner *said* than done.

School-boys are the reasonablest people in the world, they care not how little they have for their money.

A *Scot* on *Scot's* bank.

The *Scotch* ordinary. *i. e.* The house of office.

That goes against the *shins*. *i. e.* It's to my prejudice, I do it not willingly.

He knows not whether his *shoe* goes awry.

Sigh not but send, he'll come if he be unhang'd.

Sirrah your dogs, sirrah not me, for I was born before you could see.

Of all tame beasts I hate *sluts*.

He's nothing but *skin* and bones.

To *spin* a fair thread.

Spit in his mouth and make him a mastiff.

No man cry'd *stinking* fish.

Stretching and yawning leadeth to bed.

To *stumble* at the truckle-bed.

To mistake the chamber-maid's bed for his wife's.

He could have *sung* well before he brake his left shoulder with whistling.

Sweet-heart and bag-pudding.

Nay stay, quoth *Stringer*, when his neck was in the halter.

Say nothing when you are dead. *i. e.* be silent.

T

His *tail* will catch the chin-cough.

Spoken of one that sits on the ground.

A *tall* man of his hands, he will not let a beast rest in his pocket.

He's Tom *Tell-troth*.

Two slips for a *tester*.

The *tears* of the tankard.

Four farthings and a *thimble* make a *tailor*'s pocket jingle.

To *throw* snot about, *i. e.* to weep.

Though he says nothing he pays it with *thinking*, like the Welchman's jackdaw.

Tittle tattle, give the goose more hay.

Tosted cheese hath no master.

Trick for trick, and a stone in thy foot besides, *quoth one, pulling a stone out of his mare's foot, when she bit him on the back, and he her on the buttock.*

Are there *traitors* at the table that the loaf is turn'd the wrong side upwards?

To *trot* like a *doe*.

There's not a *turd* to chuse, quoth the good wife, by her two pounds of butter.

He looks like a *tooth-drawer*, *i. e.* very thin and meagre.

That's as *true* as I am his uncle.

Turnspits are dry.

V

Veal will be cheap: calves fall.

A jeer for those who lose the calves of their legs by, &c.

In a shoulder of *veal* there are twenty and two good bits.

This is a piece of country wit. They mean by it, there are twenty (others say forty) bits in a shoulder of veal, and but two good ones.

He's a *velvet* true heart. *Chesh.*

I'll *venture* it as *Johnson* did his wife, and she did well.

Up with it, if it be but a gallon, it will ease your stomach.

W

Look on the *wall*, and it will not bite you.

Spoken in jeer to such as are bitten with mustard.

A Scotch *warming-pan*, *i. e.* a wench.

The story is well known of the gentleman travelling in Scotland, who desiring to have his bed warmed, the servant-maid doffs her clothes, and lays herself down in it awhile. In Scotland they have neither bellows, warming-pans, nor houses of office.

She's as quiet as a *wasp* in one's nose.

Every man in his *way*.

Water bewitch'd, *i. e.* very thin beer.

Eat and *welcome*, fast and heartily welcome.

I am very *wheamow*, (*i. e.* nimble) quoth the old woman, when she stepp'd into the milk bowl. *Yorksh.*

A *white-liver'd* fellow.

To shoot *wide* of the mark.

Wide, quoth *Wilson*.

To sit like a *wire-drawer* under his work. *Yorksh.*

He hath more *wit* in his head than thou in both thy shoulders.

He hath plaid *wily beguiled* with himself.

You may truss up all his *wit* in an egg-shell.
Hold your tongue husband, and let me talk that have all the *wit*. [good medley.
The *wit* of you, and the wool of a blue dog, will make a
This is the *world*, and the other is the country.
When the Devil is dead there's a wife for *Humphry*.
To *wrap* it up in clean linnen.
To deliver sordid or uncleanly matter in decent language.
A point next the *wrist*.

Y

He has made a *younger* brother of him.
The *younger* brother hath the more wit.
The *younger* brother is the ancienter gentleman.
Old and tough, *young* and tender.

Miscellany. Proverbial Sayings.

Put a miller, a weaver, and a tailor in a bag; and shake them, the first that comes out will be a thief.
Harry's children of *Leigh*, never an one like another.
A seaman if he carries a mill-stone will have a quait out of it. *Spoken of the common mariners, if they can come at things that may be eat or drunk.*
Go here away, go there away, quoth *Madge Whitworth*, when she rode the mare in the tedder.
There's struction, *i. e.* destruction, of honey, quoth *Dunkinly*, when he lick'd up the hen-turd.
I kill'd her for good will, said *Scot*, when he kill'd his neighbour's mare. [kick'd,
Gip with an ill rubbing, quoth *Badger*, when his mare
This is a ridiculous expression, used to people that are pettish and froward.
He's a hot shot in a mustard pot, when both his heels stand right up.
Three dear years will raise a baker's daughter to a portion. *'Tis not the smallness of the bread, but the knavery of the baker.* [in cuckold.
I hope better, quoth *Benson*, when his wife bad him come
One, two, three, four, are just half a score.
I'll make him fly up with *Jackson*'s hens, *i. e.* undo him.
So when a man is broke, or undone, we say he is blown up.
I'll make him water his horse at *High-gate*.
i. e. I'll sue him, and make him take a journey up to *London*.

What have I to do with *Bradshaw's* windmill? *Leicester.*
What have I to do with other mens matters?

He that would have good luck in horses must kiss the Parson's wife. [to the king.

He that snites his nose, and hath it not, forfeits his face
A man can do no more than he can.

It's an ill guest that never drinks to his host.

Run tap run tapster.
This is said of a tapster that drinks so much himself, and is so free of his drink to others, that he is fain to run away.

He hath got the fiddle but not the stick.
i. e. The books, but not the learning, to make use of them, or the like.

That's the way to catch the old one on the nest.

This must be if we brew.
That is, if we undertake mean and sordid, or lucrative employments, we must be content with some trouble, inconvenience, affronts, disturbance, &c.

Proverbial Periphrases of one Drunk.

He's disguised. He has got a piece of bread and cheese in his head. He has drunk more than he has bled, He has been in the sun. He has a jag or load. He has got a dish. He has got a cup too much. He is one and thirty. He is dagg'd. He has cut his leg. He is afflicted. He is top-heavy. The malt is above the water. As drunk as a wheelbarrow. He makes indentures with his legs. He's well to live. He's about to cast up his reckoning or accompts. He has made an example. He is concerned. He is as drunk as David's sow. He has stolen a manchet out of the brewer's basket. He's raddled. He is very weary. He drank till he gave up his half-penny, *i. e.* vomitted.

Proverbial Phrases and Sentences belonging to Drink and drinking.

Lick your dish. Wind up your bottom. Play off your dust. Hold up your dagger hand. Make a pearl on your nail. To bang the pitcher. There's no deceit in a brimmer. Sup Simon, the best is at the bottom, Ale that would make a cat to speak. Fill what you will, and drink what you fill. He hath piss'd out all he hath against the walls. She's not a good house-wife that will not wind up her bottom, *i. e.* take off her drink.

One that hath the French Pox.

He has been at Haddam. He has got the crinkams. He is pepper'd. He is not pepper-roof. He has got a Kentish ague. He has got the new consumption. He has got a clap. He has got a blow over the nose with a French cowlstaff. He is Frenchified. The Covent-Garden ague. The Barnwell ague.

To make Water, &c.

To make a little maid's water. To water the marigolds. To speak with a maid. To gather a rose. To look upon the wall.

A Lier.

He deserves the whetstone. He'll not let any body lie by him. He shall have the king's horse. He's a long-bow-man. He lies as fast as a dog can trot.

A great Lie.

That was laid on with a trowel. That's a loud one. That's a lie with a witness, *a lie with a latchet.* That sticks in his throat. If a lie could have choked him, that would have done it. The dam of that was a wisker.

A Bankrupt.

He's all to pieces. He has shit in the plum-bag. He's blown up. He has shut up his shop-windows. He dares not shew his head. He hath swallowed a spider. He hath shewed them a fair pair of heels. He is marched off. He goes on his last legs. He is run off his legs.

A Wencher.

He loves laced mutton. He'll run at sheep. He'll commit poultry. He'll have a bit for his cat. He keeps a cast of Merlins. Men of his hair are seen oftener at the B—court than at the gallows.

A Whore.

She's like a cat, she'll play with her tail. She's as right as my leg. A light-skirts. A kind-hearted soul. *She's loose in the hilts.* A lady of pleasure. As errant a whore as ever piss'd. A cockatrice. A Leman. She's as common as a barber's chair. As common as the high-

way. She lies backward and lets out her fore-rooms. She is neither wife, widow, nor maid.

A covetous Person.

His money comes from him like drops of blood. *He'll flay a flint. He'll not lose the droppings of his nose.* He serves the poor with a thump on the back with a stone. He'll dress an egg, and give the offal to the poor. He's like a swine, never good until he come to the knife. *Avarus nisi cum moritur nil recte facit.* Lab. His purse is made of toad's skin.

Proverbial Phrases relating to several Trades.

The smith hath always a spark in his throat. The smith and his penny are both black. Nine taylors make a man. Cobler's law, he that takes money must pay the shot. To brew in a bottle and bake in a bag. The Devil would have been a weaver but for the Temples. The gentle craft. Sir Hugh's bones. A hangman is a good trade, he doth his work by day-light. It is good to be sure. Toll it again, quoth the miller. Any tooth good barber. A horse-doctor, *i. e.* a farrier. He should be a baker by his bow legs. Take all and pay the baker. He drives a subtle trade.

Proverbs that are intire Sentences.

A

Long *absent* soon forgotten.

Parallel to this are, *Out of sight out of mind*, and *Seldom seen soon forgotten*: And not much different those *Greek* ones. Τηγῦ ναίοντες φίλοι ἐκ εἰσί φίλοι. Friends dwelling afar off are no friends, And Πολλὰς φιλίας ἀπροσηγορία διέλυσε. Forbearance of conversation dissolves friendship.

Adversity makes a man wise not rich.

The French say, *Vent au visage rend un home sage.* The wind in a man's face makes him wise. If to be good be the greatest wisdom, certainly affliction and adversity makes men better, *Vexatio dat intellectum.*

He that's *afraid* of every grass must not piss in a meadow.

Chi ha paura d'ogni ortica non pisci in herba. *Ital.* He that's afraid of every nettle must not piss in the grass.

He that's *afraid* of leaves must not come in a wood.

This is a *French* proverb Englished. *Qui a peur de fucilles ne doit aller au bois.*

He that's *afraid* of the wagging of feathers must keep from among wild fowl.

Mr. *Cotgrave* in his *French* Dictionary produces this as an *English* proverb, parallel to the precedent.

He that's *afraid* of wounds must not come nigh a battle.

These four proverbs have all one and the same sense, *viz.* That timorous persons must keep as far off from danger as they can. They import also that causeless fear works men unnecessary disquiet, puts them upon absurd and foolish practices, and renders them ridiculous.

He's ne'er like to have a good thing cheap that's *afraid* to ask the price. *Il n'aura jai bon marchè qui ne le demande.* Gall.

Agree, for the law is costly.

This is good counsel backed with a good reason, the charges of a suit many times exceeding the value of the thing contended for. The Italians say, *Meglio è magro accordo che grassa sentenza.* A lean agreement is better than a fat sentence.

A man cannot live by the *air*.

Good *ale* is meat, drink, and cloth.

Fair chieve good *ale*, it makes many folks speak as they [think.

Fair chieve is used in the same sense here as *well-fare* sometimes is in the south, that is, good speed, good success have it, I commend it. It shall have my good wish, or good word. *In vino veritas.*

We shall lie all *alike* in our graves,

Æqua tellus Pauperi recluditur regúmque pueris. *Horat.* Mors sceptra ligonibus æquat.

No living man *all* things can.

Non omnia possumus omnes. *Virgil.* See many sentences to this purpose in *Erasmus's Adages.*

Almost was never hang'd.

Almost and very nigh saves many a lie.

The signification of this word *almost* having some latitude, men are apt to stretch it to cover untruths.

Angry (or hasty) men seldom want woe.

Hasty in our language is but a more gentle word for angry. Anger indeed makes men hasty, and inconsiderate in their actions. *Furor iràque mentum præcipitant.*

He that's *angry* without a cause must be pleased without amends.

Two *anons* and a bye and bye is an hour and a half.

Scald not your lips in *another* man's pottage.

Parallel hereto is that place, *Prov.* xxvi. 17.

The higher the *ape* goes the more he shews his tail.

The higher beggers, or base-bred persons are advanced, the more they discover the lowness and baseness of their spirits and tempers: For as the Scripture saith, *Prov.* xxvi. 1. *Honour is unseemly for a fool.* Tu fai come la simia, chi piu va in alto piu mostra il culo. *Ital.* The Italians I find draw this proverb to a different sense, to signify one, who the more he speaks the more sport he makes, and the more ridiculous he renders himself.

Stretch your *arm* no further than your sleeve will reach.

Metiri se quemque modulo suo ac pede verum est.

Lend you mine *arse* and shit through my ribs.

This is, lend you that whereof I have necessary and frequent use, and want it myself. It is a Russick proverb, and of frequent use in this nation: and was, I suppose, brought over to us by some merchants that traded there.

Never be *ashamed* to eat your meat.

Apud mensam verecundari neminem decet. Erasmus takes notice that this proverb is handed down to us from the ancients, save that the vulgar adds, *neque in lecto:* whereas (saith he) *Nusquam magis habenda est verecundiæ ratio quàm in lecto & convivio.*—Yet some there are who out of a rustick shame-facedness or over-mannerliness are very troublesome at table, expecting to be carved to, and often invited to eat, and refusing what you offer them, &c. The Italians say almost in the same words. *A tavola non bisogna haver vergogna.* And the French. *Qui a honte de manger a honte de vivre.* He that's ashamed to eat is ashamed to live.

Every man must eat a peck of ashes before he dies.

Lose nothing for *asking*.

Every *ass* thinks himself worthy to stand with the king's [horses.

A kindly *aver* will never make a good horse.

This is a Scottish proverb quoted by King *James* in his *Basilicon Doron*. It seems the word *aver* in Scottish signifies a colt, as appears also by that other proverb. *An inch of a nag is worth a span of an aver:* in our ancient writings *averium* signifies any labouring beast, whether ox or horse, and seems to be all one with the Latin *Jumentum*.

Awe makes Dun draw.

B

That which is good for the *back* is bad for the head.

Omnis commoditas sua fert incommoda secum.

He loves *bacon* well that licks the swine-sty-door.

Where *bad's* the best, naught must be the choice.

A *bad* bush is better than the open field.

That is, it's better to have any though a bad friend or relation, than to be quite destitute and exposed to the wide world.

A *bad* shift is better than none.

When *bale* is next boot is next.

Next is a contraction of highest, as next is of nighest. Bale is an old *English* word signifying misery, and boot profit or help. So 'tis as much as to say, When things are come to the worst they'll mend. *Cùm duplicantur tatores venit Moses.*

A *bald* head is soon shaven.

Make not *balks* of good ground.

A balk, Latin *Scamnum*: a piece of earth which the plow slips over without turning up or breaking. It is also used for narrow slips of land left unplowed on purpose in champian countries, for boundaries between mens lands, or some other convenience.

A good face needs no *band*; and a bad one deserves none.

Some make a rhyme of this, by adding. *And a pretty wench on land.*

More words than one go to a *bargain*.

A good *bargain* is a pick-purse.

Bon marché tire l'argent hors de la bourse. *Gall.* Good cheap is dear, for it tempts people to buy what they need not.

Bare walls make giddy house-wives.

i. e. Idle house wives, they having nothing whereabout to busy themselves, and shew their good house-wifery. We speak this in excuse of the good woman, who doth, like St. *Paul's* widow, περιέρχεσθαι τὰς οἰκίας, gad abroad a little too much, or that is blamed for not giving the entertainment that is expected, or not behaving herself as other matrons do. She hath nothing to work upon at home, she is disconsolate, and therefore seeketh to divert herself abroad: she is inclined to be virtuous, but discomposed through poverty. Parallel to this I take to be that *French* proverb *Vuides chambres font les dames folles*, which yet Mr. *Cotgrave* thus renders, Empty chambers make women play the wantons; in a different sense.

The greatest *barkers* bite not sorest; or, dogs that *bark* at a distance bite not at hand.

Cane chi abbaia non mordè. *Ital.* Chien qui abbaye ne mord pas. *Gall.* Canes timidi vehementiùs latrant. Cave tibi à cane muto & aqua silente. *Have a care of a silent dog and a still water.*

Sir John *Barley-corn*'s the strongest knight.

It's a hard *battle* where none escapes.

Be as it may be is no banning.

Every *bean* hath its black.

Vitiis nemo sine nascitur, Horat. πάσῃσι κορυδάλοισι χρὴ λόφον ἐγγενέσθαι. *Non est alauda sine crista. Omni malo Punico inest granum putre.* Ogni grano ha la sua semola. Every grain hath his bran. *Ital.*

Sell not the *bear's* skin before you have caught him.

Non vender la pelle del orso inanzi che sia preso. *Ital.*

He must have iron nails that scratches a *bear*.

A man may *bear* 'till his back breaks.

If people find him patient they'll be sure to load him.

You may *beat* a horse 'till he be sad, and a cow 'till she be mad.

All that are in *bed* must not have quiet rest.

Where *bees* are, there is honey.

Where there are industrious persons, there is wealth, for the hand of the diligent maketh rich. This we see verified in our neighbours the *Hollanders*.

A *begger* pays a benefit with a louse.

Beggers must be no choosers.

The *French* say, borrowers must be no choosers.

Set a *begger* on horse-back, and he'll a gallop.

Asperius nihil est humili cùm surgit in altum. Claudian. Il ne'st orgueil que de pauvre enrichi. *Gall.* There is no pride to the enriched begger's. Il villan nobilitado non conosce il parentado. *Ital.* The villain ennobled will not own his kindred or parentage.

Sue a *begger* and get a louse.

Rete non tenditur accipitri neque milvio. Terent. Phorm.

Much ado to bring *beggers* to stocks, and when they come there, they'll not put in their legs.

Beggers breed, and rich men feed.

A *begger* can never be bankrupt.

It's one *begger*'s woe, to see another by the door go.

Καὶ πτωχὸς πτωχῷ φθονέει. Hesiod. *Etiam mendicus mendico invidet.*

A good *beginning* makes a good ending.

De bon commencement bonne fin. *Gall.* & de bonne vie bonne fin. A good life makes a good death. *Boni principii finis bonus.*

Well *begun* is half done.

Dimidium facti qui cœpit habet. Horat. Which some make pentameter by putting in *bene* before *cœpit*.

Believe well and have well.

The *belly* hath no ears.

Venter non habet aures. Ventre affame n' a point d'oreilles. *Gall.* Discourse to or call upon hungry persons, they'll not mind you, or leave their meat to attend. Or, as *Erasmus, Ubi de pastu agitur, non attenduntur honestæ rationes.* Nothing makes the vulgar more untractable, fierce, and seditious, than scarcity and hunger. *Nescit plebes jejuna timere.* There is some reason the belly should have no ears, because words will not fill it.

Better *belly* burst than good drink or meat lost.

Little difference between a feast and a *belly-full*.

A *belly-full*'s a belly-full, whether it be meat or drink.

When the *belly* is full, the bones would be at rest.

The *belly* is not fill'd with fair words.

Best to *bend*, while it is a twig.

Udum & molle lutum es, nunc nunc properandus & acri,
Fingendus sine fine rota. Pers.

Quæ præbet latas arbor spatiantibus umbras,
Quo posita est primùm tempore virga fuit.
Tunc poterat manibus summâ tellure revelli,
Nunc stat in immensum viribus acta suis. Ovid.

Quare tunc formandi mores (inquit Erasmus) *cùm mollis adhuc ætas; tunc optimis assuescendum cùm ad quidvis ceream est ingenium.* Ce qui poulain prend en jeunesse, Il le continue en vie illesse. *Gall.* The tricks a colt getteth, at his first backing, will whilst he continueth never be lacking. *Cotgr.*

They have need of a *beesom* that sweep the house with a turf.

The *best* is best cheap.

For it doth the buyer more credit and service.

Make the *best* of a bad bargain.

The *best* things are worst to come by.

Difficilia quæ pulchra: χαλεπὰ τὰ καλὰ.

Beware of had I wist.

Do as you're *bidden* and you'll never bear blame.

Birchen twigs break no ribs.

Birds of a feather flock together.

Like well to like. The *Greeks* and *Latins* have many proverbs to this purpose, as Ἀιεὶ κολοιὸς πρὸς κολοιὸν ἰζάνει. *Semper Graculus assidet Graculo.* Τέττιξ μὲν τέττιγι φίλος, μύρμακι δὲ μύρμαξ. Theocrit. *Cicada cicadæ chara, formicæ formica.* Ὡς ἀιεὶ τὸν ὅμοιον ἄγει θεὸς ὡ'ς τὸν ὅμοιον. Homer. Odyss. 8. *Semper similem ducit Deus ad similem.* Ὅμοιον ὁμοί ῳ φίλον. *Simile gaudet simili.* & Ὅμοιον ὁμοίᾳ ἐφίεται. *Simile appetit simile,* unde & Ὁμοιότης τῆς φιλότητος μήτηρ. Likeness is the mother of love. *Æqualis æqualem delectat.* Young men delight in the company of young, old men of old, learned men of learned, wicked of wicked, good fellows of drunkards, &c. *Tully* in *Cat. maj. Pares cum paribus (ut est in vetere proverbio) facillimè congregantur.*

He's in great want of a *bird* that will give a groat for an owl.

One *bird* in the hand is worth two in the bush.

E meglio aver hoggi un novo che dimani una gallina. *Ital.* Better have an egg to day, than a hen to-morrow. Mieux vaut un tenez que deux vous l'aurez. *Gall.* τὴν παρεύσαν ἄμελγε, τί τὸν φευγοντα διώκεις. Theocr. *Præsentem mulgeas. quid fugientem insequeris?* Νήπιος ὃς τὰ ἕτοιμα λιπὼν τ' ἀνέτοιμα διώκει. *Hesiod.* He that leaves certainty and sticks to chance, when fools pipe, he may dance.

It's an ill *bird* that bewrays its own nest.

Τὸν οἴκοι θησαυρὸν διαβάλλειν.

Every *bird* must hatch her own egg.

Tute hoc intristi omne tibi exedendum est. Terent. It should seem this Latin proverb is still in use among the *Dutch.* For *Erasmus* saith of it, *Quæ quidem sententia vel hodie vulgo nostrati in ore est. Faber compedes quas fecit ipse gestet.* Auson.

Small *birds* must have meat.

Children must be fed, they cannot be maintained with nothing.

Birth is much, but breeding more.

If you cannot *bite* never shew your teeth.

He that *bites* on every weed must needs light on poison.

He that is a *blab* is a scab.

Black will take no other hue.

This dyers find true by experience. It may signify, that vicious persons are seldom or never reclaimed. *Lanarum nigræ nullum colorem bibit.* Plin. lib. 8. h. n.

He that wears *black* must hang a brush at his back.

A *black* plum is as sweet as a white.

The prerogative of beauty proceeds from fancy.

A *black* hen lays a white egg.

This is a French *proverb.* Notre geline pond. blanc oeuf. I conceive the meaning of it is, that a black woman may bear a fair child.

It is ill to drive *black* hogs in the dark.

They have need of a *blessing* who kneel to a thistle.

Blind men can judge no colours.

Il cieco non giudica de colori. *Ital.* τί τυφλῷ καὶ κατόπτρῳ; *Quid cæco cum speculo?*

The *blind* eat many a fly.

A man were better be half *blind*, than have both his eyes out.

Who so bold as *blind* Bayard?

Ἀμαθία μεν θράσος, λογισμὸς δ' ὄκνον φέρει.

Ignorance breeds confidence; consideration, slowness and wariness.

Who so *blind*, as he that will not see?

Blow first and sip afterwards.

Simul sorbere & flare difficile est.

A *blot* is no blot unless it be hit.

Blushing is virtue's colour.

Great *boast*, small roast.

Grands vanteurs petits faiseurs. *Gall.* Βριάρεος φαίνεται ὢν λαγώς. *Briareus esse apparet cùm sit lepus.* And θρασὺς πρὸ ἔργου ἐκ πολλῆ κακός.

The nearer the *bone*, the sweeter the flesh.

He that is *born* to be hang'd shall never be drown'd.

He that was *born* under a three half-penny planet shall never be worth two-pence.

He that goes a *borrowing* goes a sorrowing.

He that *borrows* must pay again with shame or loss.

Shame if he returns not as much as he borrowed, loss if more, and it's very hard to cut the hair.

The father to the *bough*, and the sun to the plough.

This saying I look upon as too narrow to be placed in the family of proverbs; it is rather to be deemed a rule or maxim in the tenure of the Gavil kind, where though the father had judgment to be hanged, yet there followed no forfeiture of his estate, but his son might (a happy man according to *Horace's* description) *paterna rura bobus exercere suis.* Though there be that expound this proverb thus. The father to the bough, *i. e.* to his sports of hawking and hunting, and the son to the plow, *i. e.* to a poor husband-man's condition.

They that are *bound* must obey.

Bought wit is best. *v.* in W.

Better to *bow* than break.

Il vaut mieux plier que rompre. *Gall.* E meglio piegar che scavezzar. *Ital.*

A *bow* long bent at last waxeth weak.

L'arco si rompe se sta troppo teso. *Ital. Arcus nimis intensus rumpitur.* Things are not to be strained beyond their *tonus* and strength. This may be applied both to the body and the mind: too much labour and study weakens and impairs both the one and the other.

Otia corpus alunt, animus quoque pascitur illis;
Immodicus contra carpit utrumque labor.

Brag's a good dog, but that he hath lost his tail. [bite.

Brag's a good dog if he be well set on; but he dare not

Much *bran* and little meal.

Beware of *breed, Chesh. i. e.* an ill breed.

That that's *bred* in the bone will never out of the flesh.

Chi l'ha per natura fin alla fossa dura. *Ital.* That which comes naturally continues till death. The Latins and Greeks have many proverbial sayings to this purpose, as *Lupus pilum mutat non mentem.* The wolf may change his hair (for wolves and horses grow gray with age) but not his disposition.

Naturam expellas furcâ licet usque recurret. Horat.

and Ὅυποτε ποιήσεις τὸν καρκίνον ὀρθὰ βαδίζειν. *Aristoph.* You can never bring a crabfish to go strait forwards. & ξύλον ἀγκύλον ὀδέποτ' ὀρθόν. Wood that grows crooked will hardly be straightened. Persons naturally inclined to any vice will hardly be reclaimed. For this proverb is for the most part taken in the worse sense.

Let every man praise the *bridge* he goes over. *i. e.*

Speak not ill of him who hath done you a courtesy, or whom you have made use of to your benefit; or do commonly make use of.

Bridges were made for wise men to walk over, and fools

A *bribe* will enter without knocking. [to ride over.

A *broken* sack will hold no corn.

This is a French *proverb englished.* Un sac perce ne peut tenir le grain: though I am not ignorant that there are many common both to *France* and *England*, and some that run through most languages. Sacco rotto non tien miglio. *Ital.* Millet being one of the least of grains.

A *broken* sleeve holdeth the arm back.
Much *bruit* little fruit.
Who *bulls* the cow must keep the calf.
Mr. *Howel* saith, that this is a law proverb.

The *burnt* child dreads the fire.
Almost all languages afford us sayings and proverbs to this purpose, such are παθὼν δε τε νήπιος ἔγνω, *Hesiod.* ῥεχθὲν δέ τε νήπιος ἔγνω, *Homer. Piscator ictus saper;* struck by the scorpion fish or pastinaca, whose prickles are esteemed venomous. Can' scottato da l' acqua calda ha paura poi della fredda. *Ital.* The same we find in *French*, Chien echaudé craint l'eau froide, *i. e.* The scalded dog fears cold water.

Busy will have bands.
Persons that are meddling and troublesome must be tied short.

Who more *busy* than they that have least to do?
Every man as his *business* lies.
All is not *butter* the cow shites.
Non è tutto butyro che fa la vocca. *Ital.*

What is a pound of *butter* among a kennel of hounds.
They that have good store of *butter* may lay it thick on their bread. (or put some in their shoes.)
Cui multum est piperis etiam oleribus immiscet.

That which will not be *butter* must be made into cheese.
They that have no other meat, bread and *butter* are glad to eat.
Who *buys* hath need of an hundred eyes, who sells hath [enough of one.
This is an Italian *proverb.* Chi compra ha bisogno dicent' occhii, chi vende n' ha assai de uno. And it is an usual saying, *Caveat emptor*, Let the buyer look to himself. The seller knows both the worth and price of his commodity.

Buying and selling is but winning and losing.

C

A *calf*'s head will feast an hunter and his hounds.
A man *can* do no more than he can.
Care not would have it.
Care will kill a cat.
And yet a cat is said to have nine lives. *Cura facit canos.*

Care's no cure.
A pound of *care* will not pay an ounce of debt.
Cento carre di pensieri non pagerannno un' oncia di debito. *Ital. i. e.* An hundred cart load of thoughts will not pay an ounce of debt.

The best *cart* may overthrow.
A muffled *cat* is no good mouser.
Gatta guantata non piglia mai sorice. *Ital.* A gloved cat, &c.

That *cat* is out of kind that sweet milk will not lap.
You can have no more of a *cat* than her skin.
The *cat* loves fish, but she's loth to wet her feet:
Or, in rhyme thus,
Fain would the *cat* fish eat,
But she's loth her feet to wet.

Le cha aime le poisson, mais il n' aime pas a meuiller le patte. *Gall.* In the same words, so that it should seem we borrowed it of the *French.*

The more you rub a *cat* on the rump, the higher she sets up her tail.
The *cat* sees not the mouse ever.
Well might the *cat* wink when both her eyes were out.
When the *cat* winketh little wots the mouse what the cat thinketh.
Though the *cat* winks a while, yet sure she is not blind.
How can the *cat* help it if the maid be a fool?

This is an *Italian* proverb, Che ne puo la gatta se la massara è matta. Not setting up things securely out of her reach or way.

That that comes of a *cat* will catch mice. *Ital.*

Parallel whereto is that *Italian* proverb. Chi di gallina nasce convien che rozole. *That which is bred of a hen will scrape.* Chi da gatta nasce sorici piglia. *Ital.*

A *cat* may look on a king.
An old *cat* laps as much as a young kitlin.
When the *cat* is away, the mice play. *Ital.*

Les rats se promenent a l' aise la ou il n'y a point des chats. *Gall.* Quando la gatta non è in casa, i sorici ballano. *Ital.*

When candles are out all *cats* are grey.

Jone is as good as my lady in the dark. Λυχνῦ ἀρθέντος πᾶσα γυνὴ ἡ αὐτή.

The *cat* knows whose lips she licks.
Cry you mercy, kill'd my *cat.*

This is spoken to them who do one a shrewd turn, and then make satisfaction with asking pardon or crying mercy.

By biting and scratching, *cats* and dogs come together;
or, Biting and scratching gets the *cat* with kitlin.

i. e. Men and maid-servants, that wrangle and quarrel most one with the other, are often observed to marry together.

Who shall hang the bell about the *cat*'s neck!

Appiccar chi vuol' il sonaglio à la gatta? *Ital.* The mice, at a consultation held how to secure themselves from the cat, resolved upon hanging a bell about her neck, to give warning when she was near, but when this was resolved they were as far to seek; for who would do it. This may be sarcastically applied to those who prescribe impossible or unpracticable means for the effecting any thing.

A scalded *cat* fears cold water, *v.* in S.

He that leaves *certainty* and sticks to chance,
When fools pipe he may dance.

They may sit in the *chair* that have malt to sell.

It *chanceth* in an hour, that comes not in seven years.

Plus enim fati valet hora benigna Quàm si te Veneris commendet epistola Marti. Horat. Every man is thought to have some lucky hour, wherein he hath an opportunity offered him of being happy all his life, could he but discern it and embrace the occasion. Accasca in un punto quel che non accasca in cento anni. *Ital.* It falls out in an instant which falls not out in an hundred years.

There is *chance* in the cock's spur.

Chance of pasture makes fat calves.

Charity begins at home.

Self-love is the measure of our love to our neighbour. Many sentences occur in the ancient *Greek* and *Latin* poets to this purpose, as, *Omnes sibi malùs esse malunt quàm alteri.* Terent. Andr. *Proximus sum egomet mihi.* Ibid. Φιλεῖ δ' ἑαυτῷ μᾶλλον ἕδεἰς ἑδένα, &c. *v. Erasm. Adag.* Fa bone à te & tuoi, E poi à gli altri se tu puoi. *Ital.* Μισῶ σοφιςήν ὅςις ἐκ ἀυτῷ σοφός.

When good *chear* is lacking our friends will be packing.

Those that eat *cherries* with great persons shall have their eyes sprinted out with the stones.

Chickens feed capons.

i. e: As I understand it, chickens come to be capons, and capons were first chickens.

It's a wise *child* knows his own father.

Οὐ γὰρ πώ τις ἦον γόνον ἀντὸς ἀνέγνω. Homer. Odyss.

Child's pig but father's bacon.

Parents usually tell their children, this pig or this lamb is thine; but, when they come to be grown up and sold, parents themselves take the money for them.

Charre-folks are never paid.

That is, give them what you will they are never contented.

When the *child* is christened, you may have god-fathers enough.

When a man's need is supplied, or his occasion over, people are ready to offer their assistance or service.

Children and fools speak truth.

The *Dutch* proverb hath it thus. You are not to expect truth from any but children, persons drunk or mad. *In vino veritas*, we know. Enfans & fols sont Divins. *Gall.*

Children and fools have merry lives.

For out of ignorance or forgetfulness and inadvertency, they are not con-

cerned either for what is past, or for what is to come. Neither the remembrance of the one, nor fear of the other troubles them, but only the sense of present pain: nothing sticks upon them. They lay nothing to heart. Hence it hath been said, *Nihil scire est vita jucundissima*, to which that of *Ecclesiastes* gives some countenance: *He that encreaseth knowledge encreaseth sorrow.*

Children suck the mother when they are young, and the father when they are old.

So we have the *chink* we'll bear with the stink.

Lucri bonus est odor ex re Quâlibet. Juvenal. This was the Emperor *Vespasian*'s answer to those who complained of his setting gabels on urine and other sordid things.

After a *Christmas* comes a Lent. [in it.

The *church* is not so large but the priest may say service

The nearer the *church* the further from God.

This is a *French* proverb. Pres de l' eglise loin de Dieu.

Church-work goes on slowly.

Let the *church* stand in the church-yard.

Where God hath his *church* the devil will have his chapel.

Non si tosto si fa un templo à Dio come il Diavolo ci fabrica una capella appresso. *Ital.*

Pater noster built *churches*, and our father pulls them down.

I do not look upon the building of churches as an argument of the goodness of the Roman religion, for when men have once entertained an opinion of expiating sin and meriting heaven by such works, they will be forward enough to give not only the fruit of their land, but even of their body for the sin of their soul: and it's easier to part with one's goods than one's sins.

Claw a *churl* by the breech, and he will shit in your fist.

Persons of a servile temper or education have no sense of honour or ingenuity, and must be dealt with accordingly.

Ungentem pungit, pungentem rusticus ungit.

Which sentence both the French and Italians in their languages have made a proverb. Oignez villain qu' il vous poindra. *Gall.* &c. Insomuch that one would be apt with *Aristotle* to think, that there are *servi naturâ.*

The greatest *clerks* are not always the wisest men.

For prudence is gained more by practice and conversation, than by study and contemplation.

It's the *clerk* makes the justice.

Hasty *climbers* have sudden falls.

Those that rise suddenly from a mean condition to great estate or dignity, do often fall more suddenly, as I might easily instance in many court-favourites: and there is reason for it, because such a speedy advancement is apt to beget pride, and consequently folly in them, and envy in others, which must needs precipitate them. Sudden changes to extraordinary good or bad fortune, are apt to turn men's brains. *A cader va chi troppo alto sale. Ital.*

The *cloch* goes as it pleases the clark.
Can jack-an-apes be merry when his *clog* is at his heels?
Close sits by shirt, but closer my skin.

That is, I love my friends well, but myself better: none so dear to me as I am to myself. Or my body is dearer to me than my goods. Plus pres est la chair che la chemise. *Gall.*

A *close* mouth catcheth no flies.

People must speak and solicit for themselves, or they are not like to obtain preferment. Nothing carries it like to boldness and importunate, yea, impudent begging. Men will give to such *se defendendo*, to avoid their trouble, who would have no consideration of the modest, though never so much needing or well deserving. Bocca trinciata mosca non ci entra. *Ital.*

It's a bad *cloth* indeed will take no colour.

Cattiva è quella lana che non si puo tingere. *Ital.*

Cloudy mornings turn to clear evenings.

Non si malè nunc & olim sic erit.

Better see a *clout* than a hole out. [others go without.
They that can cobble and *clout*, shall have work when
Glowing *coals* sparkle oft.

When the mind is heated with any passion, it will often break out in words and expressions, *Psalm* xxxix. 1.

You must cut your *coat* according to your cloth.

Noi facciamo la spese secondo l'entrata. *Ital.* We must spend according to our income. Selon le pain il faut le couteau. *Gall.* According to the bread must be the knife, & Fol est qui plus despend que sa rente ne vaut. *Gall.* He is a fool that spends more than his receipts. *Sumptus censum nè superet.* Plaut. Pœn. *Messe tenus propria vive.* Pers.

Every *cock* is proud on his own dunghill.

Gallus in suo sterquilinio plurimum potest. Senec. *in Ludicro.* The *French* say, Chien sur son fumire est hardi. A dog is stout on his own dunghill.

Let him that is *cold* blow the coal.
In the *coldest* flint there is hot fire.
Cold of complexion good of condition.
A ragged *colt* may make a good horse.

An unhappy boy may make a good man. It is used sometimes to signify, that children, which seem less handsome when young, do afterwards grow into shape and comeliness: as on the contrary we say, Fair in the cradle, and foul in the saddle; and the *Scots*, A kindly aver will never make a good horse.

Company makes cuckolds.
Comparisons are odious.
Conceited goods are quickly spent.
Confess and be hang'd.
An evil *conscience* breaks many a man's neck.

He's an ill *cook* that cannot lick his own fingers.

Celuy gouverne bien mal le miel qui n' en taste & ses doigts n' en leche. *Gall.* He is an ill keeper of honey who tastes it not.

God sends meat, and the Devil sends *cooks*.

Salt *cooks* bear blame, but fresh bear shame.

Corn and horn go together.

i. e. for prices, when corn is cheap cattle are not dear, & *vice versa*.

Much *corn* lies under the straw that is not seen.

More *cost* more worship.

I'll not change a *cottage* in possession for a kingdom in reversion.

All *covet* all lose.

Covetousness brings nothing home.

Qui tout convoite tout perd. *Gall.* & qui trop empoigne rien n' estrain'd. He that grasps at too much holds fast nothing. The fable of the dog is known, who, catching at the appearance in the water of the shoulder of mutton he had in his mouth, let it drop in and lost it. Chi tutto abbraccia nulla stringa. *Ital.*

A *cough* will stick longer by a horse than half a peck of oats.

Good *counsel* never comes too late.

For if good, it must suit the time when it is given.

Count not your chickens before they be hatch'd.

Ante victoriam nè canas triumphum.

So many *countries* so many customs.

Tant de gens tant de guises. *Gall.*

A man must go old to the *court* and young to a *cloyster*, that would go from thence to heaven.

A friend in *court* is worth a penny in a man's purse.

Bon fait avoir amy en cour, car le proces en est plus court. *Gall.* A friend in court makes the process short.

Far from *court* far from care.

Full of *courtesy* full of craft.

Sincere and true-hearted persons are least given to compliment and ceremony. It's suspicious he hath some design upon me who courts and flatters me. Chi te fa piu carezza che non vuole, O ingannato t'ha, o ingannar te vuole. *Ital.* He that makes more of you than you desire or expect, either he hath cozen'd you or intends to do it.

Less of your *courtesy* and more of your purse.

Re opitulandum non verbis.

Call me *cousin* but cozen me not.

Curs'd *cows* have short horns.

Dat Deus immiti cornua curta bovi.

Providence so disposes that they, who have will, want power or means to hurt.

Who would keep a *cow*, when he may have a pottle of milk for a penny?

Many a good *cow* hath but a bad calf.

Ἀνδρων ἡρώων τέκνα πήματα. *Heroum filii noxæ.* Παῦροι γάρ τοι παῖδες ὁμοιοι πατρὶ πέλονται· οἱ πλείονες κακίους, παῦροι δέ τε πατρὸς ἀρείους. *Homer. Odyss.* ε *Ælius Spartianus* in the life of *Severus* shews, by many examples, that men famous for learning, virtue, valour, or success, have, for the most part, either left behind them no children, or such as that it had been more for their honour and the interest of human affairs that they had died childless. We might add unto those which he produceth, many instances out of our own history. So *Edward* the first, a wise and valiant prince, left us *Edward* the second: *Edward* the black prince *Richard* the second; *Henry* the fifth, a valiant and successful king, *Henry* the sixth, a very unfortunate prince, though otherwise a good man. And yet there want not in history instances to the contrary, as, among the *French*, *Charles Martell*, *Pipin* and *Charlemain* in continual succession, so *Joseph Scaliger* the son was, in point of scholarship, no whit inferior to *Julius* the father. *Fortes creantur fortibus & bonis, &c.*

Where coin's *not common commons must be scant.*

A *collier's cow* and an alewife's sow are always well fed.

Others say a poor man's cow, and then the reason is evident, why a collier's is not so clear.

Much *coin* much care.

Crescentem sequitur cura pecuniam. Horat.

The greatest *crabs* are not always the best meat.

Great and good are not always the same thing, though our language often makes them synonymous terms, as when we call a great way a good way, and a great deal a good deal, &c. in which, and the like phrases, good signifies somewhat less than great, *viz.* of a middle size or indifferent. *Bonus* also, in Latin, is sometimes used in the same sense, as in that of *Persius*, Sat. 2. *Bona pars procerum.* Les grands boeufs ne font pas les grands journees. *Gall.* The greatest oxen rid not most work.

Crabs breed babs by the help of good lads.

Country wenches when they are with child usually long for crabs: or crabs may signify scolds.

There's a *craft* in dawbing; or, There is more *craft* in dawbing than throwing dirt on the wall.

There is a mystery in the meanest trade.

No man is his *craft*'s-*master* the first day.

Nessuno nasce maestro. Ital.

Shameless *craving* must have, &c. *n.* in S.

You must learn to *creep* before you go.

Soon *crooks* the tree that good *gambrel* would be.

A gambrel is a crooked piece of wood on which butchers hang up the carcasses of beasts by the legs, from the *Italian* word *gamba*, signifying a

leg. Parallel to this is that other proverb. It early pricks that will be a thorn. *Adeò à teneris assuescere multum est.*

Each *cross* hath its inscription.

Crosses and afflictions come not by chance, they spring not out of the earth, but are laid upon men for some just reason. Divines truly say, that many times we may read the sin in the punishment.

No *cross* no crown.

It's ill killing a *crow* with an empty sling.

The *crow* thinks her own bird fairest.

Asinus asino, sus sui pulchel[illegible], *& suum cuique pulchrum.* So the Ethiopians are said to paint the Devil white. Every one is partial to, and well conceited of his own art, his own compositions, his own children, his own country, &c. Self-love is a mote in every one's eye; it influences, biasses, and blinds the judgments even of the most modest and perspicacious. Hence it is (as *Aristotle* well observes) that men for the most part love to be flattered. *Rhetor.* 2. & A tous oiseaux leur nids sont beaux. *Gall.* Every bird likes its own nest. A ogni grolla paiou' belli i suoi grollatini. *Ital.*

A *crow* is never the whiter for washing herself often.

No carrion will kill a *crow.*

Cunning is no burden.

It is part of *Bias's* goods, it will not hinder a man's flight when the enemies are at hand.

Many things fall between the *cup* and the lip.

Multa cadunt inter calicem supremaque labra.

Πολλὰ μεταξὺ πέλει κυλικος ˜καὶ χείλεος ἀ˘ ρᾶ.

Citantur ab A. Gellio. De la main à la bouche so perd souvent la soupe. *Gall.* Between the hand and the mouth the broth is many times shed. Entere la bouche & le cueillier vient Souvent grand destourbier. *Gall.*

What cannot be *cured* must be endured.

Levius fit patientia quicquid corrigere est nefas. Horat. Od.

A bad *custom* is like a good cake, better broken than kept.

A curs'd *cur* must be tied short.

A meschant chien court lien. *Gall.*

Custom is another nature.

Desperate *cuts* must have desperate cures.

D

He that will not be ruled by his own *dame,* must be ruled by his step-dame.

He *dances* well to whom Fortune pipes.

Assai ben balla à chi Fortuna suona. *Ital.* The *French* have a proverb. Mieux vaut une once de fortune qui une livre de sagesse. Better is an ounce of good fortune than a pound of good forecast.

They love *dancing* well that dance among thorns.

When you go to *dance*, take heed whom you take by the hand.
It's as good to be in the *dark* as without light.
Jone's as good as my lady in the *dark*, *v.* in I.
One may see *day* at a little hole.
The better *day* the better deed.
A bon jour bon oeuvre. *Gall.*
Dicenda bonâ sunt bona verba die.

He never broke his hour that kept his *day*.
To *day* a man, to-morrow a mouse.
To *day* me, to-morrow thee.
Aujourd' huy Roy, demain rien. *Gall.*

The longest *day* must have an end.
I'll n'est si grand jour qui ne vieune à vespre. *Gall.* Non vien dì, che non venga sera. *Ital.*

Be the *day* never so long, at length cometh even-song.
'Tis *day* still while the sun shines.
Speak well of the *dead*.
Mortuis non conviciandum. De mortuis nil nisi bonum. Namque cùm mortui non mordent iniquum est ut mordeantur.

A *dead* mouse feels no cold.
He that waits for *dead* mens shoes may go long enough bare-foot.
A longue corde tire qui d'autruy mort desire. *Gall.* He hath but a cold suit who longs for another man's death.

After *death* the doctor.
This is a French *proverb*, Apres la mort le medecin, parallel to that ancient *Greek* one, Μετὰ πόλεμον ἡ συμμαχία. *Post bellum auxilium.* We find it in *Quintilian's* Declam. *Cadavirib. pasti*, with another of the like import; *Quid quod medicina mortuorum sera est? Quid quod nemo aquam infundit in cineres?* After a man's house is burnt to ashes, it's too late to pour on water.

Who gives away his goods before he is dead,
Take a beetle and knock him on the head.
Chi dona il suo inanzi morire il s' apparecchia assai patire. *Ital.* He that gives away his goods, before death, prepares himself to suffer.

He that could know what would be *dear*,
Need be a merchant but one year.
Such a merchant was the philosopher *Thales*, of whom it is reported, that to make proof, that it was in the power of a philosopher to be rich if he pleased, he foreseeing a future dearth of olives, the year following, bought up at easy rates all that kind of fruit then in mens hands.

Out of *debt* out of danger.
Ἐνδυί μων ὁ μηδὲν ὀφείλων. Happy he that owes nothing.

Desperate cuts must have, *&c. v.* in C.

There's *difference* between staring and start blind (or mad.)

This proverb may have a double sense. If you read it stark mad, it signifies, that we ought to distinguish, and not presently pronounce him stark mad that stares a little, or him a rank fool who is a little impertinent sometimes, &c. If you read it stark blind, then it hath the same sense with that of *Horace*,

Est inter Tanaim medium socerumque Vitelli.

and is a reprehension to those who put no difference between extreams, as perfect blindness and *Lynceus*'s sight.

He that would eat a good *dinner* let him eat a good breakfast.
Dinners can't be long, where dainties want.
He that saveth his *dinner* will have the more for his supper.

This is a *French* proverb, Qui garde son disné il a mieux à souper. He that spares, when he is young, may the better spend when he is old. Mal soupe qui tout disne. He sups ill who eats all at dinner.

An ounce of *discretion* is worth a pound of wit.

The *French* say, an ounce of good fortune, &c. Θέλω τυχῆς σαλαμὸν ἢ φρενῶν πίδον. Nazianz. *Gutta fortunæ præ dolio sapientiæ.*

I will not make my *dish-clout* my table-cloth.
It's a sin to bely the *Devil*.
Give the *Devil* his due.
He that takes the *Devil* into his boat must carry him over the sound.
He that hath shipp'd the *Devil* must make the best of him.
Seldom lies the *Devil* dead in a ditch.

We are not to trust the Devil or his children, though they seem never so gentle or harmless, without all power or will to hurt. The Ancients, in a proverbial *hyperbole*, said of a woman, *Mulieri nè credas nè mortuæ quidem*, because you might have good reason to suspect that she feigned; we may with more reason say the like of the Devil and diabolical persons, when they seem most mortified. Perchance this proverb may allude to the fable of the fox, which escaped by feigning himself dead. I know no phrase more frequent in the mouths of the *French* and *Italians* than this. The Devil is dead, to signify that a difficulty is almost conquered, a journey almost finished; or, as we say, the neck of a business is broken.

Talk of the *Devil* and he'll either come or send.
As good eat the *Devil* as the broth he is boil'd in.
The *Devil* rebukes sin.

Clodius accusat mœchos. Aliorum medicus ipse ulceribus scates.

The *Devil*'s child the Devil's luck.
He must needs go whom the *Devil* drives.
He had need of a long spoon that eats with the *Devil*.
The *Devil* shites upon a great heap.
The *Devil* is good when he is pleased.
The *Devil* is never nearer than when we are talking of him.

The *Devil*'s meal is half bran.

La farine du diable n'e que bran, or s' en va moitie en bran. *Gall.*

What is gotten over the *Devil's* back is spent under his belly.

Malè parta malè dilabuntur. What is got by oppression or extortion, is many times spent in riot and luxury.

Every *dog* hath his day, and every man his hour.

All the *dogs* follow the salt bitch.

Love me and love my *dog*.

Qui aime Jean aime son chien. *Gall.* Spesse volte si ha rispetto al cane per il padrone.

He that would hang his *dog* gives out first that he's mad.

He that is about to do any thing disingenuous, unworthy, or of evil fame, first bethinks himself of some plausible pretence.

The hindmost *dog* may catch the hare.

He that keeps another man's *dog* shall have nothing left him but the line.

This is a *Greek* proverb. Ὃς κύνα τρέφει ξένον τύτῳ μόνον λῖνος μένει. The meaning is, that he who bestows a benefit upon an ungrateful person loses his cost. For if a dog break loose he presently gets him home to his former master, leaving the cord he was tied with.

What? keep a *dog* and bark myself.

That is, must I keep servants, and do my work myself.

There are more ways to kill a *dog* than hanging.

Hang a *dog* on a crab-tree, and he'll never love verjuice.

This is a ludicrous and nugatory saying, for a dog once hanged is past loving or hating. But generally men and beasts shun those things by or for which they have smarted. Ἐν ὅις ἂν ἀτυχήσῃ ἄνθρωπος τόποις τύτοις ἥκιςα πλησιάζων ἥδεται. *Amphis in Amphelurgo apud Stobæum.*

Et mea cymba semel vastâ percussa procellâ,
Illum quo læsa est, horret adire locum. Ovid.

Dogs bark before they bite.

It's an ill *dog* that deserves not a crust.

Digna canis pabulo. Ἄξια ἡ κύων τῦ βρώματος. *Eras. ex Suida.*

A good *dog* deserves a good bone.

It is an ill *dog* that is not worth the whistling.

Better to have a *dog* fawn on you than bite you.

He that lies down with *dogs* must rise up with fleas.

Chi con cane dorme con pulce si leva. *Ital.* Qui se couche avec les chiens se leve avec des puces. *Gall.*

Give a child 'till he craves, and a *dog* while his tail doth wave, and you'll have a fair dog but a foul knave.

The *dog* that licks ashes trust not with meal.

The *Italians* say this of a cat, *Gatto che lecca cenere non fidur farina.*

Into the mouth of a bad *dog* often falls a good bone.

Souvent à mauvais chien tombe un bon os en gueule. *Gall.*

Hungry *dogs* will eat dirty puddings.

Jejunus raro stomachus vulgaria temnit.

A la faim il n'y a point de mauvais pain. *Gall.* To him who is hungry any bread seems good, or none comes amiss. L' Asino chi ha same mangia d' ogni strame. *Ital.*

It's an easy thing to find a staff to beat a *dog*; or, a stone to throw at a dog.

Qui veut battre son chien trouve assez de bastons. *Gall. Malefacere qui vult nusquam non causam invenit.* Pub. Mimus. He who hath a mind to do me a mischief, will easily find some pretence. Μικρὰ πρόφασις ἐςι τῦ πρᾶξαι κακῶς. To do evil, a pretence or occasion will serve mens turns. A petite achoison le loup prend le mouton. *Gall.*

A old *dog* will learn no tricks, *v.* in O.

Do well and have well.

Draffe is good enough for swine.

He that's *down* down with him.

Drawn wells { are seldom dry. / have sweetest water.

Puteus si hauriatur melior evadit. Φρέατα ἀντλέμενα βελτίῳ γίνεται. Basil. *in epist. ad Eustachium medicum.* All things, especially mens parts, are improved and advanced by use and exercise. Standing waters are apt to corrupt and putrify: weapons laid up and disused do contract rust, nay the very air, if not agitated and broken with the wind, is thought to be unhealthful and pestilential, especially in this our native country, of which it is said, *Anglia ventosa, si non ventosa venenosa.*

Golden *dreams* make men awake hungry.

After a *dream* of a wedding comes a corpse.

Draffe was his errand, but *drink* he would have.

Drunken folks seldom take harm.

This is so far from being true, that on the contrary, of my own observation, I could give divers instances of such as have received very much harm when drunk.

Ever *drunk* ever dry.

Parthi quo plus bibunt eò plus sitiunt.

What soberness conceals *drunkenness* reveals.

Quod est in corde sobrii est in ore ebrii. Τὸ ἐν καρδίᾳ τῷ νήφοντος ἐτὶ τῆς γλώττης ἐςὶ τῷ μεθύοντος. *Plutarch.* περι ἀδολεσχίας. *Erasmus* cites to this purpose a sentence out of *Herodotus.* Οἴνῳ κατίοντος ἐπιπλέουσιν ἔπη, when wine sinks, words swim: and *Pliny* hath an elegant saying to this purpose, *Vinum usque adeò mentis arcana prodit, ut mortifera etiam inter pocula loquantur homines, & nè per jugulum quidem redituras voces contineant. Quid non ebrietas designat? operta recludit.*

He that kills a man when he is *drunk*, must be hang'd when he is sober.

The *ducks* fare well in the Thames.

Dumb folks get no lands.

This is a parallel to that, Spare to speak and spare to speed; and that former, A close mouth catcheth no flies.

E

Early up and never the nearer.

Early sow early mow.

It *early* pricks that will be a thorn.

Soon crooks the tree that good gambrel would be.

The *early* bird catcheth the worm.

A penny-worth of *ease* is worth a penny.

The longer *east* the shorter west.

You can't *eat* your cake, and have your cake.

Vorrebbe mangiar la forcaccia & trovar la in tasca. *Ital.*

Eating and drinking takes away one's stomach.

En mangeant l'appetit se perd. To which the *French* have another seemingly contrary. En mangeant l' appetit vient, parallel to that of ours, One shoulder of mutton draws down another.

He that will *eat* the kernel must crack the nut.

Qui nucleum esse vult nucem frangat oportet. No gains without pains.

Madam *Parnel*, crack the nut and *eat* the kernel.

Eaten bread is forgotten.

It's very hard to shave an *egg*.

Where nothing is nothing can be had.

An *egg* will be in three bellies in twenty-four hours.

Better half an *egg* than an empty shell.

Better half a loaf than no bread.

Ill *egging* makes ill begging.

Evil persons, by enticing and flattery, draw on others to be as bad as themselves.

All *ekes* [or helps] as the geni-wren said, when she piss'd in the sea.

Many littles make a mickle, the whole ocean is made up of drops. Goutte à goutte on remplit la cuve. *Gall.* And Goutte à goutte la mer s'egoute. *Drop by drop the sea is drained.*

Empty vessels make the greatest sound.

The Scripture saith, A fool's voice is known by multitude of words. None more apt to boast than those who have least real worth; least whereof justly to boast. The deepest streams flow with least noise.

Empty hands no hawks allure.

A right *Englishman* knows not when a thing is well.

Whoso hath but a mouth, shall ne'er in *England* suffer droughth, *v. supra.*

For if he doth but open it, it's a chance but it will rain in. True it is, we seldom suffer for want of rain; and if there be any fault in the temper of our air, it is its over-moistness, which inclines us to the scurvy and consumptions; diseases the one scarce known, the other but rare in hotter countries.

Every thing hath an *end*, and a pudding hath two.

All's well that *ends* well.

Exitus acta probat.

There's never *enough* where nought leaves.

This is an *Italian* proverb, Non vi è à bastanza se niente avvanza. It is hard so to cut the hair, as that there should be no want and nothing to spare.

Enough is as good as a feast.

Asser y a, si trop n' y a. *Gall.*

Better be *envied* than pitied.

This is a saying in most languages, although it hath little of the nature of a proverb in it. Φθονέεσθαι κρέσσον ἢ οἰκτείρεσθαι. *Herodot. in Thalia.* Ἀλλ' ὅμως κρεῖσσον τῶν οἰκτιρμῶν φθόνος. *Pindar.* Piu tosto invidia che compassione. *Ital.*

Essex stiles, Kentish miles, Norfolk wiles, many men beguiles.

For stiles *Essex* may well vie with any county of *England*, it being wholly divided into small closes, and not one common field that I know of in the whole country. Length of miles I know not what reason *Kent* hath to pretend to, for generally speaking, the farther from *London* the longer the miles; but for cunning in the law and wrangling, *Norfolk* men are justly noted.

Where *every* hand fleeceth, &c. *v.* fleeceth.

Evening orts are good morning fodder.

The *evening* crowns the day.

La vita il fine, e' l di loda la sera. *Ital.* The end or death commends the life, and the evening the day. *Dicique beatus*
Ante obitum nemo supremáque funera debet. Ovid.

Of two *evils* the least is to be chosen.
This reason the philosopher rendered, why he chose a little wife.

Exchange is no robbery.
A bad *excuse* is better than none at all.
Experience is the mistress of fools.
Experientia stultorum magistra. Wise men learn by others harms, fools by their own, like *Epimetheus*, ὃς ἐπεὶ κακὸν ἔχε νόησε.

What the *eye* sees not the heart rues not.
Le coeur ne veut douloir ce que l' oeil ne peut veoir. *Gall.* Therefore it is not good to peep and pry into every corner, to be too inquisitive into what our servants or relations do or say, lest we create ourselves unnecessary trouble.

Better *eye* out than always aking (or watching.)
He that winketh with one *eye*, and seeth with the other;
I would not trust him, though he were my brother.
This is only a physiognomical observation.

He that hath but one *eye* sees the better for it.
Better than he would do without it: a ridiculous saying.

F

A GOOD *face*, &c. *v.* band.
Faint heart ne'er won fair lady.
Ἀλλ' οἱ γὰρ ἀδυμῶντες ἄνδρες ἅποτε τρόπαιον ἐζήσαντο. *Suidas ex Eupolide, Timidi nunquam statuêre tropæum.* Ja couard n' aura belle amie. *Gall.* For, *Audentes fortuna juvat.*
Fair feathers make fair fowls.
Fair clothes, ornaments, and dresses set off persons, and make them appear handsome, which if stripp'd of them would seem but plainly and homely. God makes, and apparel shapes. I panni rifanno le stanghe, vesti una colonna & par una donna. *Ital.*

Fair words, &c. *v.* words.
Fair and softly goes far in a day.
Pas à pas on va bien loing. *Gall.* Chi va piano va sano è anche lontano. *Ital.* He that goes softly goes sure and also far. He that spurs on too fast, at first setting out, tires before he comes to his journey's end. *Festina lentè.*

Fair in the cradle, and foul in the saddle.
A *fair* face is half a portion.
Praise a *fair* day at night.
Or else you may repent, for many times clear mornings turn to cloudy evenings. La vita il fine e'l di loda la sera. The end commends the life, and the evening the day.

The *fairest* silk is soonest stained.
This may be applied to women. The handsomest women are soonest

corrupted, because they are most tempted. It may also be applied to good natures, which are most easily drawn away by evil company.

Men speak of the *fair*, as things went with them there.
If a man once *fall*, all will tread on him.
Dejecta arbore quivis ligna colligit. Vulgus sequitur fortunam & odit damnatos. Juven. When the tree is fallen every man goeth to it with his hatchet. *Gall.*

There's *falshood* in fellowship.
Common *fame*'s seldom to blame.
A general report is rarely without some ground. No smoke without some fire. Φήμι δ' οὐτις πάμπαν ἀπόλλυται ἥντινα πολλοὶ Λαοὶ φημίξωσι, Θεὸς νύ τίς ἐστι καὶ αὐτή. *Hesiod.*

Too much *familiarity* breeds contempt.
Nimia familiaritas contemptum parit. E tribus optimis rebus tres pessimæ oriuntur; è veritate odium, è familiaritate contemptus, è felicitate invidia. Plutarch.

Fancy passes beauty.
Fancy may boult bran and think it flour.
You can't *fare well*, but you must cry roast-meat.
Sasse bonne farine sans trompe ny buccine. *Gall.* Boult thy fine meal, and eat good past, without report or trumpet's blast. Οἱ δειψῶντες σιωπῇ πίνουσι. They that are thirsty drink silently. *Si corvus tacuisset haberet*
Plus dapis & rixæ multò minùs invidiæque. Horat.

Far fetch'd and dear bought is good for ladies.
Vache de loin a laict assez. *Gall.*

Far folks fare well, and fair children die.
People are apt to boast of the good and wealthy condition of their far-off friends, and to commend their dead children.

It's good *farting* before one's own fire.
A man, *far* from his good, is near his harm.
Qui est loing du plat est prez de son dommage. *Gall.* Far from the dish and near to his loss; for commonly they, that are far from the dish, shed their broth by the way.

As good to be out of the world as out of the *fashion*.
Fat drops fall from fat flesh.
Fat sorrow is better than lean sorrow.
Better have a rich husband and a sorrowful life than a poor husband and a sorrowful life with him, spoken to encourage a maid to marry a rich man, though ill conditioned.

Little knows the *fat* sow what the lean one means.
The *father* to the bough, *&c. v.* in B.
Where no *fault* is there needs no pardon.

Every man hath his *faults*; or, *He is lifeless that is faultless.*

Ut vitiis nemo sine nascitur. Quisque suos patimur manes.

They that *feal* (*i. e.* hide) can find.

It's good to *fear* the worst, the best will save itself.

No *feast* to a miser's.

Il n' est banquet que d'homme chiche. *Gall.*

Little difference between a *feast* and a belly-full.

Better come at the latter end of a *feast*, than the beginning of a fray.

Feeling hath no fellow.

No *fence* against a flail. Ill fortune.

Some evils and calamities assault so violently that there is no resisting or bearing them off.

No man loves his *fetters* though of gold.

Next to health and necessary food, no good in this world more desirable than liberty.

The *finest* lawn soonest stains.

The *finest* shoe often hurts the foot.

There is no *fire* without some smoke.

Nul feu sans fumée. *Gall.*

Fire and water are good servants, but bad masters.

First come first served.

Qui premier arrive aut moulin, premier doit moudre. *Gall.*

It's ill *fishing* before the net. *One would rather think after the net.*

No *fishing* to fishing in the sea.

Il fait bean pescher en eau large. *Gall.* It's good fishing in large waters.

Fishes are cast away, that are cast into dry ponds.

It's good *fishing* in troubled waters.

Il n' y a pesche qu' en eau troublé. *Gall.* In troubled waters; that is, in a time of publick calamity, when all things are in confusion.

Fresh *fish* and new come guests smell, by that they are three days old.

L' hoste & le poisson passe trois jours puent. *Gall. Pisces nequam est nisi recens,* Plaut. Ordinary friends are welcome at first, but we soon grow weary of them.

The best *fish* swim near the bottom.

Still he *fisheth* that catcheth none.

Trois jours pesche qui en prend un. *Gall.*

When *flatterers* meet the Devil goes to dinner.

Where every hand *fleeceth* the sheep goes naked.

All *flesh* is not venison.

This is a *French* proverb. Toute chair n' est pas venaison.

Flesh stands never so high but a dog will venture his legs.
A *flow* will have an ebb.
No *flying* without wings; or,
He would fain *fly*, but he wants feathers.
Sine pennis volare haud facile est. Plaut. *in* Pœnulo. Nothing of moment can be done without necessary helps, or convenient means. Non si puo volar senza ale. *Ital.*

How can the *fole* amble, when the horse and mare trot.
A *fool* and his money are soon parted.
No *fool* to the old fool.
Every man hath a *fool* in his sleeve.
Fools will be meddling.
A *fool* may ask more questions in an hour, than a wise man can answer in seven years.
A *fool* may put somewhat in a wise body's head.
A *fool*'s bolt is soon shot.
De fol juge brieve sentence. *Gall.* A foolish judge passes a quick sentence.

As the *fool* thinks so the bell tinks, or clinks.
Fools set stools for wise folks to stumble at.
Fools build houses, and wise men buy them.
Fools make feasts and wise men eat them.
Le fols font la feste & les sages le mangent. *Gall.* The same almost word for word

Fools lade water and wise men catch the fish.
The *fool* will not part with his bable for the Tower of *London*.
If every *fool* should wear a bable fowel would be dear.
Si tous les fols portoient le marrotte, on ne scait de quel bois s' eschauffe roit. *Gall.*

Send a *fool* to the market and a fool he will return again.
The *Italians* say, Chi bestia va à Roma bestia retorna. He that goes a beast to *Rome* returns thence a beast. Change of places changes not mens minds or manners. *Cœlum non animum mutant qui trans mare currunt.*

Fortune favours *fools*; or, fools *have the best luck.*
Fortuna favet fatuis. It's but equal, Nature having not, that Fortune should do so.

It's good to go on *foot* when a man hath a horse in his hand.
Al aise marche à pied qui mene son cheval par la bride. *Gall.*

Forbearance is no acquittance.
In the *forehead* and the eye the lecture of the mind doth lie.
Vultus index animi.

To *forget* a wrong is the best revenge.
Delle ingiurie il remedio è lui scordarsi. *Ital. Infirmi est animi exiguique voluptas Ultio.* Juvenal.

It's not good praising a *ford* 'till a man be over.
Fore-warn'd fore-arm'd. *Præmonitus, præmunitus.*

Forecast is better than work-hard.
Every one's faults are not written in their *foreheads.*
The *fox* preys farthest from his hole.
To avoid suspicion. Crafty thieves steal far from home.

The *fox* never fares better than when he is bann'd (or curs'd.)
Populus me sibilat at mihi plaudo
Ipse domi, quoties nummos contemplor in arca. Horat.

It's an ill sign to see a *fox* lick a lamb.
When the *fox* preaches beware of your geese.
Fire, quoth the *fox*, when he piss'd on the ice. *He saw it smok'd, and thought there would be fire e're long.*
This is spoken in derision to those which have great expectation from some fond design or undertaking, which is not likely to succeed.

Fie upon heps (quoth the *fox*) because he could not reach them.
The *fox* knows much, but more he that catcheth him.
Every *fox* must pay his own skin to the flayer.
Tutto le volpi si tronvano in pellicera. *Ital.* En fin les regnards se trouvent chez le pelletier. *Gall.* The crafty are at length surprised. Thieves most commonly come to the gallows at last.

What's *freer* than a gift?
It's good to have some *friends* both in heaven and hell.
He is my *friend*, that grindeth at my mill.
That shews me real kindness.

A *friend* in need is a friend indeed.
Prove thy *friend* e're thou have need.
All are not *friends* that speak us fair.
He's a good *friend* that speaks well on us behind our backs.
No longer foster no longer *friend.*
As a man is *friended*, so the law is ended.
Where shall a man have a worse *friend* than he brings from home?
Friends may meet, but mountains never greet.
Mons cum monte non miscebitur: Pares cum paribus. Two haughty persons will seldom agree together. Deux hommes se rencontrent bien, mais jamais deux montagnes. *Gall.*

Many kinsfolk, few *friends.*
One's kindred are not always to be accounted one's friend, though in our

language they be synonymous terms. There is a friend that sticketh closer than a brother.

One God no more, but *friends* good store.

Εἷς Θεὸς καὶ φίλοι πολλοί. *Unus Deus, sed plures amici parandi.*

Wherever you see your *friend* trust yourself.

A *friend* is never known 'till one have need.

Amicus certus in re incerta cernitur. Cic. ex Ennio.
Scilicet ut fulvum spectatur in ignibus aurum,
Tempore sic duro est inspicienda fides. Ovid.

Ἀνδρὸς κακῶς πράσσοντος ἐκποδὼν φίλοι. Friends stand afar off, when a man is in adversity.

What was good the *friar* never lov'd.

When the *friar*'s beaten, then comes *James*.

Μετὰ τὸν πόλεμον ἡ συμμαχία. *Sic est ad pugnæ partes re perdctâ veniendum.*

The *friar* preach'd against stealing when he had a pudding in his sleeve.

Il frate predicava, che non si dovesse robbare & lui haveva l' occhu nel scapulario. *Ital.* The same with the *English*, Only goose instead of pudding.

To *fright* a bird is not the way to catch her.

Qui veut prendre un oiseau qu' il ne l' affaronche. *Gall.* The same with the *English*.

The *frog* cannot out of her bog.

Frost and fraud both end in foul.

A saying ordinary in the mouth of Sir *Thomas Egerton*, Lord Chancellor.

Take away *fewel* take away flame.

Remove the tale-bearer and contention ceaseth. *Sine Cerere & Libero friget Venus.*

The *farthest* way about's the nearest way home.

What is gained in the shortness may be lost in the goodness of the way. *Compendia plerumque sunt dispendia.*

Fields have eyes, and woods have ears.

Bois ont oreilles, & champs oeillets. *Gall.* Some hear and see him whom he heareth and seeth not; for fields have eyes, and woods have ears, ye wot. *Heywood.*

G

Touch a *gall'd* horse on the back, and he'll kick (or Try your skill in *galt* first, and then in gold. [wince.)

In Care periculum, subaudi *fac. Cares olim notati sunt, quòd primi vitam mercede locabunt.* They were the first mercenary soldiers.

Practise new and doubtful experiments in cheap commodities, or upon things of small value.

You may *gape* long enough, e're a bird fall in your mouth.
He that *gapeth* until he be fed, well may he gape until he be dead.

C'est folie de beer contre un four. *Gall.*

No *gaping* against an oven.
Make not a *gauntlet* of a hedged glove.
What's a *gentleman* but his pleasure.
A *gentleman* without living, is like a pudding without *Gentry* sent to market; will not buy one bushel of corn.
Gentility without ability, is worse than plain beggery.
Giff gaffe was a good man, but he is soon weary.

Giffe gaffe is one good turn for another.

Look not a *gift* horse in the mouth.

It seems this was a Latin proverb in *Hierom's* time. *Erasmus* quotes it out of his preface to his commentaries on the epistle to the *Ephesians, Noli (ut vulgare est proverbium) equi dentes inspicere donati.* A caval donato non guardar in bocca. *Ital.* A cheval donné il ne faut pas regarder aux dens. *Gall.* It is also in other modern languages.

There's not so bad a *Gill* but there's as bad a *Will.*
Giving much to the poor doth increase a man's store.
Give a thing and take a thing, *&c.*
Or, give a thing and take again,
And you shall ride in hell's wain.

Plato mentions this as a child's proverb in his time. Τῶν ὀρθῶς δοθέντων ἀφαίρεσις ἐκ βεβαίου, which with us also continues a proverb among children to this day.

Better fill a *glutton*'s belly than his eye.

Les yeux plus grands que la panse. *Gall.* Pia tosto si satolla il ventre che l' occhio. *Ital.*

A belly full of *gluttony* will never study willingly, *i. e.* the old proverbial verse.

Impletus venter non vult studere libenter.

Man doth what he can, and *God* what he will.
When *God* wills, all winds bring rain.

Deus undecunque juvat modò propitius. Eras. La ou Dieu veut il pleut. *Gall.*

God sends corn, and the devil marrs the sack.
God sends cold after clothes.

After clothes, *i. e.* according to the people's clothes. Dieu donne le froid selon le drap. *Gall.*

God is where he was.

Spoken to encourage people in any distress.

Not *God* above gets all mens love.
'Ουδὲ γὰρ ὁ Ζεύς ΘΣ' ὕων πάντας ἀνδάνει ἔτ' ἀνέχων. *Theogn.*

God knows well which are the best pilgrims.
What *God* will, no frost can kill.
Tell me with whom thou *goest*, and I'll tell thee what [thou doest.
La mala compagnia è quella che mena huomini à la furca. *Ital.*

Gold goes in at any gate except heaven's.
Philip, Alexander's father, was reported to say, that he did not doubt to take any castle or cittadel, let the ascent be never so steep or difficult, if he could but drive up an ass laden with gold to the gate.

All is not *gold* that glisters.
Tout ce qui luit n' est pas or. *Gall.* Non è oro tutto quel che luce. *Ital.* *Fronti nulla fides.* Juven.

A man may buy *gold* too dear.
Though *good* be good, yet better is better, or better carries it.
That's my *good* that does me good.
Some *good* things I do not love, a good long mile, good small beer, and a good old woman.
Good enough is never ought.
A *good* man can no more harm than a sheep.
Ill gotten *goods* seldom prosper.
Della robba di mal acquista non se ne vede allegrezza. *Ital.* And, Vien presto consumato l' ingiustamente acquistato. De mal è venu l'agneau & à mal retourne le peau. *Gall.* To naught it goes that came from naught, Κακὰ κέρδεα ἴσ' ἄτηαιν. Hesiod. *Mala lucra æqualia damnis. Malè parta malè dilabuntur:* and, *De malè quæsitis vix gaudet tertius hæres.* Juven.

That that's good sauce for a *goose*, is good for a gander.
This is a woman's proverb.

There's meat in a *goose*'s eye.
As deep drinketh the *goose*, as the gander.
Goose, and gander, and gosling, are three sounds, but one thing
A *goshawk* beats not at a bunting.
Aquila non capit muscas.

Grace will last, favour will blast.
While the *grass* grows, the steed starves.
Caval non morire, che herba de venire. *Ital.*

Grass grows not upon the high-way.
Gray and green make the worst medley.
Turpe senex miles, turpe senilis amor. Ovid. An old fetcher is compared to an onion, or leek, which hath a white head but a green tail.

Gray hairs are death's blossoms.

Great gifts are from great men.
The *gull* comes against the rain.

H

Hackney mistress hackney maid.
Οποῖα ἡ δέσποινα τοῖαι καὶ θεραπαινίδες. *Cic. Epist. Att.* 5. *Qualis hera tales pedisequæ.* Ἑτ, ὡς ἑσποίνας αἱ κύνες μιμέμεναι. *Catulæ dominam imitantur. Videas autem (inquit* Erasmus) *& Melitæas, opulentarum mulierum delicias, fastum, lasciviam totámque ferè morum imaginem reddere.*
Had I fish is good without mustard.
Half an acre is good land.
No *halting* before a cripple.
For fear of being detected. Il ne faut pas clocher devant un boiteux. *Gall.*
Half an egg, *&c. v.* egg.
Half a loaf, *v.* loaf.
Help *hands* for I have no lands.
He is *handsome* that handsome doth.
Half an hour's *hanging* hinders five miles riding.
It's better to be *happy* than wise.
E meglio esser fortunato che sávio. *Ital.* *Gutta fortunæ præ copio sapientiæ.* Mieux vaut une once de fortune qu' une livre de sagesse. *Gall.* An ounce of good fortune is better than a pound of wisdom.
Happy is he whose friends were born before him.
i. e. Who hath *rem non labore parandam sed relictam.*
Happy man happy dole, or Happy man by his dole.
Happy is the child whose father went to the Devil.
For commonly they, who first raise great estates, do it either by usury and extortion, or by fraud and cozening, or by flattery and ministering to other men's vices.
Some have the *hap*, some stick in the gap.
Hap and half-penny goods enough, *i. e.* Good luck is enough, though a man hath not a penny left him.
Set *hard* heart against hard hap.
Tune cede malis, sed contrà audentior ito. In re mala animo si bono utare adjuvat.
Hard with hard makes not the stone wall.
Duro con duro non fa mai buon muro. *Ital.* Though I have seen at *Ariminum* in *Italy*, an ancient *Roman* bridge made of hewn stone laid together without any mortar or cement.
Hard fare makes hungry bellies.
It's a hard winter, *&c. v.* winter.
It's a hard battle, *&c. v.* battle.
Where we least think, there goeth the *hare* away.

Harm watch, harm catch.
King *Harry* lov'd a man, *i. e.* valiant men love such as are so, hate cowards.
Most *haste* worst speed.

Come s' ha fretta non si fa mai niente che stia bene. *Ital.* Qui trop se haste en cheminent, en beau chemin se fourvoye souvent. *Gall.* He that walks too hastily often stumbles in plain way. *Qui nimis properè minùs prosperè, & Nimium properans seriùs absolvit. Et Canis festinans, cacos parit catulus. Et Festina lentè.* Tarry a little that we may make an end the sooner, was a saying of Sir *Amias Paulet.* Presto & bene non si conviene. *Ital.* Hastily and well never meet.

Haste makes waste, and waste makes want, and want makes strife between the good man and his wife.
As the man said to him on the tree-top, make no more *haste* when you come down than when you went up.
Nothing must be done *hastily* but killing of fleas.
Hasty climbers, *&c.* v. climbers.
A *hasty* (or angry) man never wants woe. v. A.
Hasty people will never make good midwives.
Hasty gamesters oversee.
No *haste* to hang true men.
It's good to have a *hatch* before the door.
High flying *hawks* are fit for princes.
Make *hay* while the sun shines.
A great *head* and a little wit.

This is only for the clinch sake become a proverb, for certainly the greater, the more brains; and the more brains, the more wit, if rightly conformed.

Better be the *head* of a pike than the tail of sturgeon.
Better be the *head* of a dog than the tail of a lion.

Meglio è esser capo di lucertola che coda di dragone. *Ital.*

Better be the *head* of an ass than the tail of a horse.
Better be the *head* of the yeomanry than the tail of the gentry.

E meglio esser testa di luccio che coda di storione. *Ital.* These four proverbs have all the same sense, *viz.* Men love priority and precedency, had rather govern than be ruled, command than obey, lead than be led, though in an inferior rank and quality.

He that hath no *head* needs no hat.

Qui n' a point de teste n' a que faire de chaperon. *Gall.*

A man is not so soon *healed* as hurt.
You must not pledge your own *health.*
Health is better than wealth.
The more you *heap*, the worse you cheap.

The more you rake and scrape, the worse success you have; or the more busy you are and stir you keep, the less you gain.

He that *hears* much, and speaks not all, shall be welcome both in bower and hall.

Parla poco, ascolta assai, & non fallirai. *Ital.*

Where the *hedge* is lowest commonly men leap over.

Chascun joue au Roy despouille. *Gall.* They that are once down shall be sure to be trampled on.

Take *heed* is a good read.

Or as another proverb hath it, good take heed doth surely speed. *Abundans cautela non nocet.*

One pair of *heels* is often worth two pair of hands.

Always for cowards. The *French* say, Qui na' à coeur ait jambes; and the *Italians* in the same words, Chi non ha cuore habbi gambe. He that hath no heart let him have heels. So we see, nature hath provided timorous creatures, as deers, hares, and rabbets, with good heels, to save themselves by flight.

They that be in *hell* think there's no other heaven.

Every *herring* must hang by his own gill.

Every tub must stand upon its own bottom. Every man must give an account for himself.

Hide nothing from thy minister, physician, and lawyer.

Al confessor medico & advócato non si dè tener il vero celato. *Ital.* He that doth so doth it to his own harm or loss, wronging thereby either his soul, body, or estate.

Look not too *high*, lest a chip fall in thine eye.

Noli altum sapere. Mr. *Howel* hath it, How not too high, &c. according to the *Scottish* proverb.

The *highest* standing the lower fall.

Tolluntur in altum ut lapsu graviora ruant. The higher flood hath always the lower ebb.

The *highest* tree hath the greatest fall.

Celsæ graviore casu decidunt turres. Horat.

Up the *hill* favour me, down the hill beware thee.

Every man for *himself*, and God for us all.

Ogni un per se & Dio per tutti. *Ital.*

It is hard to break a *hog* of an ill custom.

Ne'er lose a *hog* for an half-penny-worth of tar.

A man may spare in an ill time: as some who will rather die than spend ten groats in physick. Some have it, Lose not a sheep, &c. Indeed tar is more used about sheep than swine.

A man may *hold* his tongue in an ill time.

Amyclas silentium perdidit. It's a known story that the *Amycleans*, having been often frighted and disquieted with vain reports of the enemie's coming, made a law that no man should bring or tell any such news. Whereupon it happened, that, when the enemies did come indeed, they were surprised and taken. There is a time to speak as well as to be silent.

Who can *hold* that they have not in their hand, i. e. a fart?

Home is home though it be never so homely.

Οἶκος φίλος, δῖκος ἄριστος. Because there we have greatest freedom. *v. Eras. Bos alienus subinde prospectat foras.*

An *honest* man's word is as good as his bond.

An *honey* tongue a heart of gall.

Honours change manners.

Honores mutant mores. As poverty depresseth and debaseth a man's mind. So great place and estate advance and enlarge it; but many times corrupt and puff it up.

Where *honour* ceaseth, there knowledge decreaseth.

Honos alit artes. Quis enim virtutem amplectitur ipsam præmia si tollas? On the other side.

Sint Mecænates non deerunt Flacce Marones:
Virgiliumque tibi vel tua rura dabunt.

A *hook* well lost to catch a salmon.

Il faut perde un veron pour pecher un saulmon. *Gall.*

If it were not for *hope*, the heart would break.

Spes alunt exules. Spes servat afflictos. Ἀνὴρ ἀτυχῶν σώζεται ταῖς ἐλπισι.

Spes bona dat vires, animum quoque spes bona firmat.
Vivere spe vidi qui moriturus erat.

Hope well and have well, quoth *Hickwell.*

You can't make a *horn* of a pig's tail.

Parallel hereto is that of *Apostolius,* Ὄνυ ἐρὰ τηλίαν ὁ ποιεῖ. An ass's tail will not make a sieve. *Ex quovis ligno non fit Mercurius.*

Horns and gray hairs do not come by years.

Who hath *horns* in his bosom, let him not put them on his head.

Let a man hide his shame, not publish it.

It's a good *horse* that never stumbles, and a good wife that never grumbles.

Il n' y a si bon cheval qui ne bronche. *Gall. Quandóque bonus dormitat Homerus.*

A good *horse* cannot be of a bad colour.

A good *horse* often wants a good spur.

It's an ill *horse* will not carry his own provender.

It's an ill *horse* can neither whinny nor wag his tail.

Let a *horse* drink when he will, not what he will.

A man may lead a *horse* to the water, but he cannot make him drink unless he will.

On ne fait boire a l' Asne quand il ne veut. *Gall.* & On a beau mener le boeuf a l' eau s' il n' a soif. *Gall.* In vain do you lead the ox to the water if he be not thirsty.

A nesty *horse* must have a sharp spur.
A scal'd *horse* is good, *&c. v.* scal'd.
The common *horse* is worst shod.
A short *horse*, *&c. v.* short.
The best *horse* needs breaking, and the aptest child [needs teaching.
Where the *horse* lies down, there some hair will be found.
Fuller's *Worth.*
The *horse* that's next the mill, *&c. v.* mill.
A gall'd *horse* will not endure the comb.
Touch a gall'd horse, *&c. v.* gall'd.
Il tignoso non ama il pettine. *Ital.* Jamais tigneux n' aime le pigne. *Gall.* & Cheval roigneux n' a cure qu' on l' estrille. *Gall.*

You may know the *horse* by his harness.
They are scarce of *horse-flesh* where two and two ride on a dog.
A short *horse* is soon whisp'd, and a bare arse soon kiss'd.
The *horse* that draws his halter is not quite escap'd.
Non è scappato chi strascina la catena dietro. *Ital.* Il n' est pas eschappée qui traine son lien. *Gall.*
Trust not a *horse*'s heel, nor a dog's tooth.
Ab equinis pedibus procul recede.
He that hires the *horse* must ride before.
The fairer the *hostess* the fouler the reckoning.
Belle hostesse c' est un mal pour la bourse. *Gall.*
Hot sup, hot swallow.
It chanceth in an hour, *&c. v.* chanceth.
Better one's *house* too little one day, than too big all the year after.
When thy neighbour's *house* is on fire, beware of thine own.
Tua res agitur paries cùm proximus ardet.
A man's *house* is his castle.
This is a kind of law proverb, *Jura publica favent privatæ domûs.*
He that builds a *house* by the high-way side, its either too high or too low.
Chi fabrica la casa in piazza, ô che è troppo alta ô troppo bassa. *Ital.*
He that buys a *house* ready wrought, hath many a pin and nail for nought.
Il faut acheter maison fait & femme à faire. *Gall.* A house ready made and a wife to make. Hence we say, fools build houses and wise men buy them.
When a man's *house* burns it's not good playing at chess.
A man may love his *house* well, and yet not ride on the ridge.
A man may love his children and relations well, and yet not cocker them, or be foolishly fond and indulgent to them.

Huge winds blow on high hills.
Feriúntque summos fulmina montes. Horat.

Hunger is the best sauce.
Appetito non vuol salsa. *Ital.* Il n'y a sauce que d'appetit. *Gall.* This proverb is reckoned among the aphorisms of *Socrates*: *Optimum cibi condimentum fames sitis potûs.* Cic. lib. 2. de finibus.

Hunger will break through stone walls.
Hungry flies bite sore.
The horse in the fable with a galled back desired the flies that were full might not be driven away, because hungry ones would then take their places.

Hungry dogs, *&c. v.* dogs.
They must *hunger* in frost that will not work in heat.
A *hungry* horse makes a clean manger.
Hunger makes hard bones sweet beans.
Erasmus relates as a common proverb (among the *Dutch* I suppose) Hunger makes raw beans relish well or taste of sugar. *Munet hodiéque vulgò tritum proverbium Famem efficere ut crudæ etiam fabæ saccharum sapiant. Darius*, in his flight drinking puddle-water defiled with dead carcases, is reported to have said, that he never drank any thing that was more pleasant: for saith the story, *Neque enim sitiens unquam biberat:* he never had drank thirsty. The full stomach loatheth the honey-comb, but to the hungry, every bitter thing is sweet. *Prov.* Τοῖς σίτᾳ ἀπορῆσαι σπεδάζονται οἱ ὄροβοι.

All are not *hunters* that blow the horn.

I

EVERY *Jack* must have his *Gill.*
Chacun demande sa sorte. *Gall.* Like will to like. It ought to be written *Jyll*, for it seems to be a nick name for *Julia*, or *Juliana.*

A good *Jack* makes a good *Gill.*
Bonus dux bonum reddit comitem. Inferiors imitate the manners of superiors; subjects of their princes, servants of their masters, children of their parents, wives of their husbands, *Præcepta ducunt, exempla trahunt.*

Jack would be a gentleman, if he could but speak *French.*
This was a proverb when the gentry brought up their children to speak *French.* After the conquest, the first kings endeavoured to abolish the *English* language, and introduce the *French.*

More to do with one *jack-an-apes* than all the bears.
Jack would wipe his nose if he had it.
Jack Sprat would teach his grandame.
Ante barbam doces senes.

Of *idleness* comes no goodness.
Better to be *idle* than not well occupied.
Præstat otiosum esse quàm nihil agere. Plin. Epist. Better be idle

than do that which is to no purpose, or as good as nothing: much more than that which is evil.

An *idle* brain is the Devil's shop.
Idle folks have the most labour.
Idle folks lack no excuses.
No *jesting* with edge tools, *or* with bell-ropes.
Tresca con i fanti & lascia star i santi. *Ital.* Play with children, and let the saints alone.

When the demand is a *jest*, the fittest answer is a scoff.
Better lose a *jest* than a friend.
Ill gotten goods, *&c. v.* goods.
Ill news comes a-pace.
Ill weeds grow a-pace.
Mauvaise herbe croist tous jours. *Gall.* Pazzi crescono senza inaffiargli. *Ital.* Fools grow without watering. A mauvis chien la queüe luy vient. *Gall.* Herba mala præsto cresce. *Ital.*

Ill will never said well.
An *inch* breaks no squares. *Some add*, in a burn of thorns.
Pour un petit n' avant n' arriere. *Gall.*

An *inch* in a miss is as good as an ell.
Jone's as good as my lady in the dark.
Δύχνα ἀρθέντος γηύη πᾶσα ἡ αὐτή. *Erasmus* draws this to another sense, *viz.* There is no woman chaste where there is no witness; but I think he mistakes the intent of it, which is the same with ours. When candles are out all cats are gray.

No *joy* without annoy.
Extrema gaudii luctus occupat: & Usque adeò nulla est sincera voluptas, Sollicitumq; aliquid lætis intervenit.

Strike while the *iron* is hot.
Infin che il ferro è caldo bisogna batterlo. *Ital.* Il fait bon battre le fer tandis qu' il est chaud. *Gall.* People must then be plied when they are in a good humour or mood.

He that hath many *irons* in the fire, some of them will cool.
Ill luck is worse than found money.
He that will not endure to *itch* must endure to smart.

K

Ka me and i'll ka thee.
Da mihi mutuum testimonium. Cic. Orat. *pro* Flacco. Lend me an oath or testimony. Swear for me and I'll do as much for you. Or claw me and I'll claw you. Commend me and I'll commend you. & *Pro Delo Calauriam. Neptune* changed with *Latona Delos* for *Calauria.*

Keep some 'till furthermore come.

The *kettle* calls the pot black arse.
La padella dice al paiuolo vati in la, che tu mi non tinga. *Ital.* Il lavezzo fabelle de la piguata. *Ital.*

All the *keys* hang not at one man's girdle.
A piece of kid's worth two of a cat.
Who was *kill'd* by a cannon bullet was curs'd in his mother's belly.
He that *kil's* a man when he's drunk, *v.* in D.
The *kiln* calls the oven burnt-house.
It's good to be near of *kin* to an estate.
A *king*'s favour is no inheritance.
A *king*'s cheese goes half away in parings.
Kissing goes by favour.
Better *kiss* an knave than be troubled with him.
He that *kisseth* his wife in the market-place shall have enough to teach him.
If you can *kiss* the mistress, never kiss the maid.
To *kiss* a man's wife, or wipe his knife, is but a thankless office.
Many *kiss* the child for the nurse's sake.
A carrion *kite* will never make a good hawk.
On ne scauroit faire d'une buse un espreuvier. *Gall.*

Many kinsfolks, *&c. v.* friends.
Knaves and fools divide the world.
When *knaves* fall out, true men come by their goods.
Les larrons s' entrebatent, les larcins se descouvrent. *Gall.* When highway-men fall out, robberies are discovered.

Knavery may serve for a turn, but honesty is best at long run.
The more *knave* the better luck.
Two cunning *knaves* need no broker; or, a cunning knave, *&c.*
It's as hard to please a *knave* as a knight.
It is better to *knit* than blossom.
As in trees those that bear the fairest blossoms, as double flower'd cherries and peaches, often bear no fruit at all, so in children, *&c.*

Where the *knot* is loose, the string slippeth.
They that *know* one another salute afar off.

L

An unhappy *lad* may make a good man.
A ragged colt, *&c.*

A quick *landlord* makes a careful tenant.
He that hath some *land* must have some labour.
No sweet without some sweat, without pains no gains.

Land was never lost for want of an heir.
A i ricchi non mancano parent, *Ital.* The rich never want kindred.

One leg of a *lark*'s worth the whole body of a kite.

He that comes *last* makes all fast.

Le dernier ferme la porte, ou la laisse ouverte. *Gall.*

Better *late* than never.

Il vaut mieux tard que jamais. *Gall.* Meglio tarde che non mai. *Ital.*

It's never too *late* to repent.

Nunquam sera est, &c.

Let them *laugh* that win.

Marchand qui perd ne peut rire. *Gall.* The merchant that loses cannot laugh. Give losers leave to speak, and I say, Give winners leave to laugh, for if you do not they'll take it.

He that buys *lawn* before he can fold it, shall repent him before he have sold it.

They that make *laws* must not break them.

Patere legem quam ipse tulisti.
In commune jubes siquid censés ve tenendum,
Primus jussa subi, tunc observantior æqui
Fit populus, hæc ferre vetat cùm viderit ipsum
Autorem parere sibi. Claudian.

Better a *lean* jade than an empty halter.

Never too old to *learn*.

Nulla ætas ad perdiscendum sera est. Ambros.

The *least* boy always carries the greatest fiddle.

All lay load upon those that are least able to bear it. For they that are least able to bear are least able to resist the imposition of the burden.

Better *leave* than lack.

Leave is light.

It's an easy matter to ask leave, but the expence of a little breath; and therefore servants and such as are under command are much to blame, when they will do or neglect to do what they ought not, or ought, without asking it.

While the *leg* warmeth the boot harmeth.

He that doth *lend* doth lose his friend.

Qui preste al amis perd au double. *Gall.* He that lends to his friend loseth double, *i. e.* both money and friend.

Learn to *lick* betimes, you know not whose tail you may [go by.
Shew me a *liar*, and I'll shew you a thief.

Life is sweet.

While there's *life* there's hope.

Inain que v' è fiato v' è speranza. *Ital. Ægroto dum anima est spes est.* Tull. *ad Attic.* Ἐλπίδες ἐν ζώοισιν ἀνέλπιστοι δὲ θανόντες. When all diseases fled out of Pandora's box, hope remained there still.

There's *life* in a muscle, *i. e.* There is some hopes though the means be but weak.

Life lieth not in living, but in liking.

Martial saith, *Non est vivere, sed valere vita.*

Light gains make a heavy purse.

Le petit gain remplit la bourse. *Gall.* They that sell for small profit vend more commodities and make quick returns, so that to invert the proverb, What they lose in the hundred, they gain in the county. Whereas they who sell dear sell little, and many times lose a good part of their wares, either spoil'd or grown out of use and fashion by long keeping. Poco e spesso empie il borse to. *Ital.* Little and often fills the purse.

Light burdens far heavy.

Petit far dean poise à la lougne, *or* Petit chose de loing poise. *Gall.*

Light cheap lither yield.

That that costs little will do little service, for commonly the best is best cheap.

Lightly come lightly go.

The *light* is nought for sore eyes.

A l' œil malade le lumiere nuit. *Gall.* He that doth evil hateth the light, &c.

There's *lightning* lightly before thunder.

A heavy purse makes a *light* heart.

The *lion*'s not half so fierce as he is painted.

Minuunt præsentia famam, is a true rule. Things are represented at a distance, much to their advantage beyond their just proportion and merit. Fame is a magnifying glass.

Every one as they *like* best, as the good man said when he kiss'd his cow.

Like will to like (as the Devil said to the collier.) *Or*, as the scabb'd 'squire said to the mangy knight, when they both met in a dish of butter'd fish,

Ogni simile appetisce il suo simile. *Ital.* Chascun cherche son semblable, *or*, demande sa sorte. *Gall. Cascus cascum ducit; i. e. vetulus anum. Significat a. similis similem delectat.*

Like lips like lettuce.

Similes habent labra lactucas. A thistle is a sallet fit for an ass's mouth. We use when we would signify that things happen to people which are suitable to them, or which they deserve; as when a dull scholar happens to a stupid or ignorant master, a froward wife to a peevish husband, &c. *Dignum patellâ operculum.* Like priest, like people, and on the contrary. These proverbs are always taken in the worse sense. Tal carne tal cultello. *Ital.* Like flesh like knife.

Like saint like offering.

Like carpenter like chips.

Trim *tram*, *like* master like man.

Quel maistre tel valet. *Gall.* Tal Abbate tali i monachi. *Ital.*

A *liquorish* tone is the purse's canker.
A *liquorish* tongue is a liquorish lecherous tail.
A *little* pot's soon hot....
Little persons are commonly cholerick.
Little things are pretty. Χάρις βαιοῖσιν ἀπῆδει.
Many *littles* make a mickle.
Ἐι γάρ κεν καὶ σμικρὸν ἐπὶ σμικρῷ καταθεῖο καὶ θᾶμα τᾶθ' ἕρδεις, τάχα κεν μέγα καὶ τὸ γένοιτο. *Hesiod.*
Adde parum par vo magnus acervus erit.
De petit vient on au grand, *and*, Les petits ruisseaux font les grands rivieres. *Gall.* All ekes, &c. The greatest number is made up of unites; and all the waters of the sea, of drops. Piuma à piuma se pela l' occha. *Ital.* Feather by feather the goose is pluck'd.
Little pitchers have great ears.
Ce que l'enfant oit au fouyer, est bien tost cogneu josques au Monstier. That which the child hears by the fire is often known as far as *Monstier*, a town in *Savoy*. So that it seems they have long tongues, as well as wide ears. And therefore (as *Juvenal* well said) *Maxima debetur puero reverentia*
By *little* and little the poor whore sinks her barn.
Little said soon amended.
Little strokes fell great oaks.
Multus ictibus dejicitur quercus. Many strokes fell, &c. Assiduity overcomes all difficulty. Ψεκάδες ὄμβρον γεννῶνται. *Minutula pluvia imbrem parit. Assidua stilla saxum excavat.*
Quid magis est durum saxo? quid mollius undâ?
Dura tamen molli saxa cavantur aquâ. Ovid.
Annulus in digito subter tenuatur habendo;
Stilicidi casus lapidem cavat, uncus aratri
Ferreus occulte decrescit vomer in armis. Lucret.
Pliny reports, that there are to be found flints worn by the feet of pismires. Which is not altogether unlikely; for the horse ants especially, I have observed to have their roads or foot-paths so worn by their travelling, that they may easily be observed.
A *little* good is soon spent.
A *little* stream drives a light mill.
Live and let live, *i. e.* Do as you would be done by.
Let such penny-worths as your tenants may live under you? Sell such bargains, &c.
Every thing would *live*.
They that *live* longest must go farthest for wood.
Longer *lives* a good fellow than a dear year.
As long *lives* a merry heart as a sad.
One may *live* and learn.
Non finisce mai d' imparare. *Ital.* Γηράσκω δ' αἰεὶ πολλὰ διδασκόμενος, A famous saying of *Solon*.

Discenti assidue multa senecta venit.
And well might he say so, for *Ars longa vita brevis*, as *Hippocrates* begins his aphorisms.

They that *live* longest must fetch fire farthest.
They that *live* longest must die at last.
All lay *load* on the willing horse.
On touche tous jours sur le cheval qui tire. *Gall.* The horse that draws is most whipp'd.

Half a *loaf* is better than no bread.
It's a *long* run that never turns.
The longest day, *&c. v.* day.
Long look'd for comes at last.
Look to the main chance. [creep.
Look before you leap, for snakes among sweet flowers do
Look not too high, *&c. v.* high.
Where the knot is *loose*, *&c. v.* knot.
No great *loss*, but some small profit.
As for instance, he, whose sheep die of the rot, saves the skins and wooll.

It's not *lost* that comes at last.
All is not *lost* that is in danger.
In *love* is no lack.
Love thy neighbour, but pull not down thy hedge.
Better a *louse* in the pot than no flesh at all.
The *Scotch* proverb saith a mouse, which is better sense, for a mouse is flesh and edible.

He must stoop that hath a *low* door.
Lowly sit richly warm.
A mean condition is both more safe and more comfortable, than a high estate.

The *lower* mill-stone grinds as well as the upper.
Ill *luck* is worse, *&c. v.* Ill.
What is worse than ill *luck*?
Give a man *luck*, and throw him into the sea.
The honester man, the worse *luck*, *v.* honester.
Thieves and rogues have the best *luck*, if they do but escape hanging. [sel gelding
He that's sick of a fever *lurden* must be cured by the ha-
No law for *lying*. A man may lie without danger of the law.

M

You'll ne'er be *mad*, you are of so many minds.
There are more *maids* than *Maukin*, and more men than *Michael*, *i. e.* little *Mal* or *Mary*.

Maids say nay and take.
Who knows who's a good *maid?*
Every *maid* is undone.
Look to the main, *&c. v.* look.
Make much of one, good men are scarce.
Malice is mindful.
Man proposes, God disposes.
Homme propose, mais Dieu dispose. *Gall. Humana consilia divinitus gubernantur.*

A *man*'s a man though he hath but a hose on's head.
He that's *mann'd* with boys and hors'd with colts, shall have his meat eaten and his work undone.
Many hands make light (or quick) work.
Multorum manibus grande levatur onus.

πλεόνων δέ τε ἔργον ἄμεινον. Homer. *Unus vir nullus vir.*
Μιᾶς γὰρ χειρὸς ἀσθενὴς μάχη. *Euripid.*
He that hath *many* irons, *&c. v.* irons.
Many sands will sink a ship.
We must have a care of little things lest by degrees we fall into great inconveniences. A little leak neglected, in time, will sink a ship.

Many littles, *&c. v.* little.
So *many* men so many minds.
Tante teste tanti cervelli. *Ital.* Autant de testes autant d' opinions. *Gall. Quot homines tot sententiæ.* Terent.

There are more *mares* in the wood than Grisell.
You may know by the *market-folks* how the market goes.
He that cannot abide a bad *market* deserves not a good one.
Forsake not the *market* for the toll.
No man makes haste to the *market*, where there's nothing to be bought but blows.
The *master*'s eye makes the horse fat.
L'occhio del padrone ingrassa il cavallo. *Ital.* L'oeil du maistre engraisse le cheval. *Gall.* Καί τό Πέρση καὶ Λίβυος ἀπόφθεγμα ἐν ἂν ἔχοι, Ὁ μὲν γὰρ ἐρωτηθεὶς τί μάλιστα ἵππον πιαίνει, Ὁ τῆ δεποτη ὀφθαλμὸς ἔφη, Ὁ δὲ Λίβυς ἐρωτηθεὶς ποία κόπρος ἀρίστη; τὰ τῆ δεσποτη ἴχνη ἔφη. *Arist. Oeconom.* 2. The answers of *Perses* and *Libys* are worth observing. The former being asked, what was the best thing to make a horse fat, answered the master's eye: the other being demanded, what was the best manure, answered the master's footsteps. Not impertinent to this purpose is that story related by *Gellius*. A fat man riding upon a lean horse asked how it came to pass, that himself was fat, and his horse so lean. He answered, because I feed myself, but my servant my horse.

That is not always good in the *maw* that is sweet in the [mouth.
Who that *may* not as he will, *&c. v.* will.
Every *may be* hath a may not be.
Two ill *meals* make the third a glutton.
Measure is a treasure.
After *meat* comes mustard.
When there is no more use of it.

Meat is much, but manners is more.
Much *meat* much maladies.
Surfeiting and diseases often attend full tables. Our nation in former time hath been noted for excess in eating, and it was almost grown a proverb, that *Englishmen* dig their graves with their teeth.

Meat and mattens hinder no man's journey.
In other words, Prayers and provender, &c.

He that will *meddle* with all things may go shoe the goslins.
C'e de fare per tutto, diceva colui che ferrava l'occha. *Ital.*

Of little *meddling* comes great ease.
It's *merry* in the hall when beards wag all.
When all are eating, feasting, or making good chear. By the way we may note, that this word chear, which is particularly with us applied to meats and drinks, seems to be derived from the *Greek* word χαρά, signifying joy: As it doth also with us in those words chearly and chearful.

Merry meet merry part.
Be *merry* and wise.
The more the *merrier*, the fever the better chear.
Merry is the feast-making 'till we come to the reckoning.
As long lives a merry, *&c. v.* lives.
Can Jack-an-apes be merry, *&c. v.* clog.
Who doth sing so merry a note, *&c. v.* sing.
Mickle ado and little help.
Might overcomes right.
No *mill* no meal.
Ὁ φεύγων μύλον ἄλφιτα φεύγει. *Qui fugit molam fugit farinam.* Μήτε μοὶ μέλι, μήτε μέλιττα. He that would have honey must have bees. *Erasmus* saith, they commonly say, He that would have eggs must endure the cackling of hens. It is I suppose a *Dutch* proverb.

Much water goes by the *mill* the miller knows not of.
Assai acqua passa per il molino che il molinaio non vede. *Ital.*

An honest *miller* hath a golden thumb.
In vain doth the *mill* clack, if the miller his hearing lack.

Every *miller* draws water to his own mill.

Amener eau au moulin, *or*, Tirer eau en son moulin. *Gall.* Tutti tirà l' acqua al suo molino. *Ital.*

The horse next the *mill* carries all the grist.

My *mind* to me a kingdom is.

A pennyworth of *mirth* is worth a pound of sorrow.

Mischiefs come by the pound, and go away by the ounce.

I mali vengono à carri & suggino a onze. *Ital.*

Better a *mischief* than an inconvenience.

That is, better a present mischief that is soon over, than a constant grief and disturbance. Not much unlike to that, better eye out than always aking. The *French* have a proverb in sense contrary to this, Il faut laisser son enfant morveux plus tost que luy arracher le nez. Better let one's child be snotty than pluck his nose off. Better endure some small inconvenience than remove it with a great mischief.

There's no feast to the misor's, *v.* feast.

Misfortunes seldom come alone.

The *French* say, Malheur ne vient jamais seul. One misfortune never came alone, & Apres perdre perd on bien. When one begins once to lose, one never makes an end. & Un mal attire l'autre. One mischief draws on another, or one mischief falls upon the neck of another. *Fortuna nulli obesse contenta est semel.*

Misreckoning is no payment.

Misunderstanding brings lies to town.

This is a good observation, lies and false report arise most part from mistake and misunderstanding. The first hearer mistakes the first reporter, in some considerable circumstance or particular; the second him; and so at last the truth is lost, and a lie passes current.

Money will do more than my lord's letter.

It's *money* makes the mare to go.

Pecuniæ obediunt omnia. Ἀργυρεαῖς λοτχαῖσι μάχυ, &c. I danari fan correre i cavalli. *Ital.*

Prate is but prate, it's *money* buys land.

Beauty is potent, but *money* is omnipotent.

Amour fait beaucoup, mais argent fait tout. & Amour fait rage, mais argent fait marriage. *Gall.* Love makes rage, and money makes marriage.

God makes, and apparel shapes, but *money* makes the man.

Pecunia vir. Χρήματα ἀνήρ. *Tanti quantum habeas fis.* Horat.

Tell *money* after your own father.

Do as the *most* do, and fewest will speak evil of thee.

The *moon*'s not seen where the sun shines.

A *mote* may choke a man.

A child may have too much of his *mother*'s blessing.

Mothers are oftentimes too tender and fond of their children; who are ruined and spoiled by their cockering and indulgence.

The *mouse* that hath but one hole is easily taken.

Tristo è quel topo, che non ha ch' un sol pertuggio per salvarsi. *Ital.* La souris qui n' a qu' une entrée est incontinent happée. *Gall.* *Mus non uni fidit antro.* Good riding at two anchors, having two strings to one's bow. This sentence came originally from *Plautus in Truculento, v.* Erasm. Adag.

A *mouse* in time may bite in two, *&c. v.* time.

God never sends *mouths*, but he sends meat.

This proverb is much in the mouth of poor people, who get children, but take no care to maintain them.

Much would have more.

Multa petentibus desunt multa. Horat.
Creverunt & opes & opum furiosa Cupido,
Ut quò possideant plurima plura petant.
Sic quibus intumuit suffusa venter ab unda,
Quo plus sunt potæ plus sitiuntur aquæ. Ovid. Fast.

Much and money go together.

Those that are slovenly and dirty usually grow rich, not they that are nice and curious in their diet, houses, and cloths.

Murder will out.

This is observed very often to fall out in the immediate sense, as if the providence of God were more than ordinary manifested in such discoveries. It is used also to signify, that any knavery or crime, or the like, will come to light.

Men *muse* as they use, *measure other folks corn by their own bushel.*

When a *musician* hath forgot his note, he makes as though a crum stuck in his throat.

Ἀπορία ψάλτε βήξ. When a singing man or musician is out, or at a loss, to conceal it he coughs. Βήξ ἀντὶ προδῆς. Some, seeking to hide a scape with a cough, render themselves doubly ridiculous.

He loves *mutton* well, that dips his bread in the wooll.

N

If one's *name* be up he may lie in bed.

Qui a bruit de se lever matin peut dormir jusques a disner. *Gall.* *Etiam trimestres liberi felicibus.* Suet.

He that hath an ill *name* is half hang'd.

Take away my good *name* and take away my life.

Naught is never in danger.

Near is my petticoat, *&c. v.* petticoat.
Necessity hath no law.
'Ανάγκη δὲ θεοὶ μάχονται. La necessita non ha legge. *Ital. Ingens telum necessitas.* Cic. *de Amic.*

Necessity is cole-black.
They *need* much whom nothing will content.
Need makes the old wife trot.
Bisogno la trottar la vecchia. *Ital.* Besoign fait vieille trotter. *Gall.* All the same, word for word.

Need will have its course. [spin.)
Need makes the naked man run (or the naked queen
A good *neighbour*, a good good-morrow.
Qui à bon voisin à bon matin. *Gall.* Chi ha cattivo vicino ha il mal matino. *Ital.* *Aliquid mali propter vicinum malum.* Plaut. *in* Merc.
Πῆμα κακὸς γείτων ὅσον τ' ἀγαθὸς μέγ' ὀνείαρ. *Hesiod. Themistocles*, having a farm to sell, caused the crier who proclaimed it, to add, that it had a good neighbour: rightly judging that such an advantage would make it more vendible.

Love thy neighbour, *&c. v.* in L. [fellow.
Neighbour-quart is good quart, *i. e.* Giffe gaffe is a good
He dwells far from *neighbours* (or hath ill neighbours)
that's fain to praise himself.
Proprio laus sordet in ore. Let another man praise thee, and not thine own mouth, a stranger, and not thine own lips.

Here's talk of the *Turk* and *Pope*, but it's my next *neighbour* does me the harm.
You must ask your *neighbour* if you shall live in peace.
The rough *net*'s not the best catcher of birds.
New lords new laws.
De nouveau seigneur nouvelle mesnie. *Gall.*

Every one has a penny to spend at a *new* alehouse.
A *new* broom sweeps clean.
No penny no, *&c. v.* penny.
No mill no, *&c. v.* mill.
No silver no, *&c. v.* silver.
No living man all, *&c. v.* all.
One may know by your *nose*, what pottage you love.
Every man's *nose* will not make a shoeing horn.
Non cuivis homini contingit adire Cointhum. Horat.

Where *nothing* is a little doth ease.
Where *nothing*'s to be had, the king must lose his right.
Ninno da quello che non ha. *Ital.* Le roy perd sa rente ou il n' y a que prendre. *Gall.*

One year a *nurse* and seven years the worse.
Because feeding well, and doing little, she becomes liquorish and gets a habit of idleness.

Fair fall *nothing* once by the year.
It may sometimes be better to have nothing than something. So said the poor man, who in a bitter snowy morning could lie still in his warm bed, whereas his neighbours, who had sheep and other cattle, were fain to get up betimes and abroad, to look after and secure them.

O

An unlawful *oath* is better broke than kept.
He that measureth *oil* shall anoint his fingers.
Qui mesure l' huile il s' en oingt les mains. *Gall.*

To cast *oil* in the fire is not the way to quench it.
Old men are twice children.
Δὶς παῖδες οἱ γέροντες. And that not in respect of the mind only, but also of the body.

Old be or young die.
Never too old to learn, *v.* learn.
Older and wiser.
Discipulus est prioris posterior dies. Senec. *Nunquam ita quisquam benè subductâ ratione ad vitam fuit, quin res, ætas, usus semper aliquid apportet novi,* &c. Terent. Γηράσκω ὰεὶ πολλὰ διδασκόμενος.

You can't catch *old* birds with chaff.
Annosa vulpes non capitur laqueo.

If you would not live to be *old*, you must be hang'd when you are young.
Young men may die, *old* men must.
The *old* woman would never have look'd for her daughter in the oven, had she not been there herself.
Se la madre non fosse mai stata nel forno, non vi cercarebbe la figlia. *Ital.* The same to a word.

An *old* ape hath an old eye.
An *old* dog biteth sore.
Un vieil chien jamais ne jappe en vain. *Gall.*

Of young men die many, of *old* men escape not any.
De Giovane ne muoiono di molti, di vecchi ne scampa nessuno. *Ital.*

An *old* fox needs learn no craft.
An *old* sack asketh much patching.
Old men and far travellers may lie by authority.
Il a beau, menlir qui vient de loin. *Gall.*

Better keep under an *old* hedge, than creep under a new furze-bush. [young learns.)

As the *old* cock crows, so crows the young (or, so the

Chi di gallina nasce convien che rozole. *Ital.* Some have it.

The young pig grunts like the *old* sow.

An *old* thief desires a new halter.

Old cattle breed not.

This I believe is a true observation. For probable it is, that all terrestrial animals, both birds and beasts, have in them, from the beginning, the seeds of all those young they afterwards bring forth, which seeds, eggs if you so please to call them, when they are all spent, the female becomes effœte, or ceases to breed. In birds these seeds or eggs are visible, and *Van Horn* hath discovered them also in beasts.

An *old* naught will never be ought.

An *old* dog will learn no tricks.

It's all one to physick the dead, as to instruct old men.'' Νεκρὸν ἰατρεύειν καὶ γέροντα νωθετεῖν ταυτόν 'βτι. *Senis mutare tinguam*, is an absurd impossible thing. Old age is intractable, morose, slow, and forgetful. If they have been put in a wrong way at first, no hopes then of reducing them. *Senex psittacus negligit ferulam.*

An *old* man is a bed full of bones.

The *old* withy tree would have a new gate hung at it.

Old mares lust after new cruppers.

That that's *one* man's meat's another man's poison.

L' un mort dont l' autre vit. *Gall.*

One swallow makes not a spring, nor one woodcock a winter.

This is an ancient Greek proverb. *Arist. Ethic. Nicom. lib.* 1. Μιὰ χελιδὼν ἔαρ ὲ ποιεῖ.

One shoulder of mutton draws down another.

En mangeant l' appetit vient. *Gall.*

One man's breath's another man's death.

One man may better steal a horse than another look over the hedge.

If we once conceive a good opinion of a man, we will not be persuaded he doth any thing amiss; but *him*, whom we have a prejudice against, we are ready to suspect on the slightest occasion. Some have this good fortune, to have all their actions interpreted well, and their faults overlooked; others to be ill beheld and suspected, even when they are innocent. So parents many times are observed to have great partiality towards some child; and not to be offended with him for that, which they would severely punish in their other children.

One beats the bush and another catcheth the bird.

Il bat le buisson sans prendre l' oisillon. *Gall. Alii sementem faciunt*

alii metentem. This proverb was used by *Henry* the fifth, at the siege of *Orleans:* when the citizens, besieged by the *English*, would have yielded up the town to the Duke of *Burgundy*, who was in the *English* camp, and not to the King. He said, Shall I beat the bush and another take the bird? no such matter. Which words did so offend the Duke, that he made peace with the *French*, and withdrew from the *English*.

One doth the scath and another hath the scorn, *i. e.*
One doth the harm and another bears the blame.
Scath signifies loss or harm.

Opportunity makes the thief.
Occasio facit furem. Therefore, masters, superiors, and house-keepers ought to secure their maides, and goods under lock and key; that they do not give their servants, or any others, a temptation to steal.

It is good to cry Ule at *other* men's costs. Ule, that is, Christmass.

It's time to set in when the *oven* comes to the dough.
i. e. Time to marry when the maid woes the man: parallel to that *Cheshire* proverb. It is time to yoke when the cart comes to the caples, *i. e.* horses.

All's *out* is good for prisoners but naught for the eyes.
It's good for prisoners to be out, but bad for the eyes to be out. This is a droll used by good fellows when one tells them, all the drink is out.

God sends us of our *own* when rich men go to dinner.
Let him that *owns* the cow take her by the tail.
'Tis good christening a man's *own* child first.
The *ox* when weariest treads surest.
Bos lassus fortius figit pedem. Those that are slow are sure.

P

A SMALL pack, *&c. v.* small.
Pain is forgotten where gain follows.
Great *pain* and little gain make a man soon weary.
Without *pains* no gains.
Dii laboribus omnia vendunt.

It's good enough for the *parson* unless the parish was better.
It's here supposed, that if the parish be very bad the parson must be in some fault: and therefore any thing is good enough for that parson whose parishioners are bad, either by reason of his ill example, or the neglect of his duty.

Fat *paunches* make lean pates, *&c.*
Pinguis venter non gignit sensum tenuem. This *Hierom* mentions in one of his epistles as a *Greek* proverb. The *Greek* is more elegant.
Παχεῖα γαστὴρ λεπτὸν ὐ τίκτει νόον.

All the honesty is in the *parting*.

Patch by patch is good husbandry, but patch upon patch is plain beggery; *or*,
One *patch* on a knee, *&c.*
Two *patches* on a knee, *&c.*
Patience with poverty is all a poor man's remedy.
Patience perforce is a medicine for a mad dog.
Patience is a plaister for all sores.
Paul's will not always stand.
A fair *pawn* never shamed his master.
A good *pay-master* needs no surety; *or* starts not at assurances.
Once *paid* never craved.
He that *pays* last never pays twice.
He that cannot *pay*, let him pray.
They take a long day that never *pay*.
He that would live in *peace* and rest, must hear and see and say the best.

Oy, voy, & te tais, si tu veux vivre en paix. *Gall.* Ode, vede, tace, Sevuoi viver in pace. *Ital.*

Pen and ink is wit's plough.
A *penny* in my purse will bid me drink when all the friends I have will not.
Penny in pocket's a good companion.
No *penny* no *pater-noster*.
That *penny* is well spent that saves a groat.

Bonne la maille qui sauve le denier. *Gall.* The half-penny is well spent that saves a penny.

Penny and penny laid up will be many.
Who will not keep a *penny* shall never have many.

The greatest sum is made up of pence: and he that is prodigal of a little can never gain a great deal: besides by his squandering a little one may take a scantling of his inclination.

Near is my *petticoat*, but nearer is my smock.

Ma chemise m' est plus proche que ma robe. *Gall.* Tocca più la camisia ch' il gippone. *Ital. i. e. Tunica pallio propior.* Ἀπώτερον ἢ γόνυ κνήμη. *Theocr.* Some friends are nearer to me than others: my parents and children than my other relations, those than my neighbours, my neighbours than strangers: but above all I am next to myself. Plus près est la chair que la chemise. *Gall.* My flesh is nearer than my shirt.

If *physick* do not work, prepare for the kirk.
I'll not buy a *pig* in a poke.

The *French* say, Chat en poche, *i. e.* a cat in a poke.

Pigs love that lie together.

A familiar conversation breeds friendship among them who are of the most base and sordid natures.

When the *pig*'s proffer'd hold up the poke.
Never refuse a good offer.

He that will not stoop for a *pin*, shall never be worth a
He can ill *pipe*, that wants his upper lip. [point.
Things cannot be done without necessary helps and instruments.

No longer *pipe* no longer dance.
Piss not against the wind.
Chi piscia contra il vento si bagna la camiscia. *Ital.* He that pisseth against the wind wets his shirt. It is to a man's own prejudice to strive against the stream; he wearies himself and loses ground too. Chi sputa contra il vento si sputa contra il viso. *Ital.* He that spits against the wind spits in his own face.

The *pitcher* doth not go so often to the water, but it comes home broken at last.
Tant souvent va le pot à l'eau que l'anse y demeure. *Gall.* *Quem sæpe transit aliquando invenit.* Sen. Trag.

Foolish *pity* spoils a city.
Plain dealing's a jewel, but they that use it die beggers.
He *plays* well that wins.
As good *play* for nothing as work for nothing. [king.
He that *plays* more than he sees forfeits his eyes to the
He had need rise betimes that would *please* every body.
He that would *please* all, and himself too, undertakes what he cannot do.
Οὐδὲ γὰρ ὁ Ζεὺς ἅπ' ὢν πάντας ἀνδάνει ὅτ' ἀπέχωι.
Theogn.

Pleasing ware is half sold.
Chose qui plaist est à demi vendu. *Gall.* Mercantia chi piace è meza venduta. *Ital.*

Short *pleasure* long lament. *v.* in S.
Plenty makes dainty.
The *plow* goes not well if the plow-man holds it not.
He that by the *plow* would thrive himself must either hold or drive.
There belongs more than whistling to going to *plow*.
A man must *plow* with such oxen as he hath.
He is *poor* indeed that cannot promise nothing.
Poor folks are glad of pottage.
Poor and proud, fy, fy.
The Devil wipes his tail with the *poor* man's pride.
A *poor* man's table is soon spread. [*are but twelve.*
Possession is eleven points of the law, *and they say there*
A cottage in possession, *&c. v.* cottage.
If you drink in your *pottage*, you'll cough in your grave.

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When *poverty* comes in at the doors, love leaps out at the windows.
Plain of *poverty* and die a begger.
Poverty parteth good fellowship.
Pour not water on a drowned mouse.
i. e. Add not affliction to misery.
Praise a fair day, *&c. v.* fair.
Praise the sea, *&c. v.* sea.
Prayers and provender hinder no man's journey.
They shall have no more of our *prayers* than we of their pies (quoth the vicar of *Layton.*)
He that would learn to *pray*, let him go to sea.
Qui veut apprendre à prier, Aille souvent sur la mer. *Gall.*
Prettiness makes no pottage.
Pride will have a fall.
Pride feels no cold.
Pride goes before, shame follows after.
It's an ill *procession* where the Devil carries the cross.
A *proud* mind and a begger's purse agree not well together.
There's nothing agrees worse than a *proud* mind and a begger's purse.
As *proud* come behind as go before.
A man may be humble that is in high estate, and people of mean condition may be as proud as the highest.
It's good beating *proud* folks, for they'll not complain.
The *priest* forgets that he was clerk.
Proud upstarts remember not the meanness of their former condition.
He that *prieth* into every cloud may be stricken with a thunder-bolt.
Proffer'd service (and so ware) stinks.
Merx ultronea putet, apud Hieronym. *Erasmus* saith, *Quin vulgo etiam in ore est, ultro delatum obsequium plerunque ingratum esse.* So that it seems this proverb is in use among the *Dutch* too. Merchandise offerte est à demi vendue. *Gall.* Ware that is proffered is sold for half the worth, or at half the price.
All *promises* are either broken or kept.
This is a flam or droll, used by them that break their word.
The *properer* man (and so the honester) the worse luck.
Aux bons meschet il. *Gall.*
Better some of a *pudding* than none of a pye.
There's no deceit in a bag *pudding.*
The proof of the *pudding* is in the eating.
Pull hair and hair, and you'll make the carle bald.
Caudæ pilos equinæ paulatim vellere. There is a notable story of *Sertorius* mentioned by *Plutarch* in his life. He, to persuade his soldiers that counsel was more available than strength, causes two horses to be

brought out, the one poor and lean; the other strong and having a bushy tail. To the poor weak horse he sets a great, strong, young man. To the strong horse he sets a little weak fellow, each to pluck off his horse's tail. This latter pulling the hairs one by one, in a short space, got off with the whole tail: whereas the young man, catching all the tail at once in his hands, fell a tugging with all his might, labouring and sweating to little purpose; 'till at last he tired, and made himself ridiculous to all the company. Pinma à piuma se pela l' occha. *Ital.* Feather by feather the goose is plucked.

Like *punishment* and equal pain, both key and key-hole
Let your *purse* be your master. [do maintain.
Messe tenus propria vive.
All is not won that is put in the *purse*.
He that shews his *purse* longs to be rid of it. [*purse*.
Be it better or be it worse, be rul'd by him that bears the
That's but an empty *purse* that is full of other men's money.

Q

Quick at meat, quick at work.
Bonne beste s' eschauffe en mangeant. *Gall.* A good beast will get himself on heat with eating. Hardi gaigneur hardi mangeur. *Gall.*

We must live by *the quick* and not by the dead.
Any thing for a *quiet* life.
Next to love *quietness*.

R

SMALL *rain* lays great dust.
Petite pluye abat grand vent. Small rain, or a little rain lays a great wind. *Gall.* So said a mad fellow, who lying in bed be-piss'd his farting wife's back.

After *rain* comes fair weather.
Raise no more spirits than you can conjure down.
Thou art a bitter bird, said the *raven* to the *sterling*.
Raw leather will stretch.
There's *reason* in roasting of eggs.
Est modus in rebus.
No *receiver* no thief.
The *receiver*'s as bad as the thief.
Ἀμφότεροι κλῶπες καὶ ὁ δεξάμενος, καὶ ὁ κλέψας.
Phocyl.
He that *reckons* without his host must reckon again.
Chi fa conto senza l' hoste fa conto due volte. *Ital.* Qui compte sans son hoste, il lui convient compter deux fois. *Gall.*

Even *reckoning* keeps long friends.
A vieux comptes nouvelles disputes. *Gall.* Old reckonings breed new disputes or quarrels. Conto spesso è amicitia longa. *Ital.*

Never *refuse* a good offer.

If I had *reveng'd* all wrong, I had not worn my skirts so long.

'Tis brave scrambling at a *rich* man's dole.

Soon *ripe* soon rotten.

Cito maturum citò putridum. Odi puerulum præcoci sapientia. Apul. It is commonly held an ill sign, for a child to be too, forward and rife-witted, *viz.* either to betoken premature death, according to that *motto* I have somewhere seen under a coat of arms,

Is cadit ante senem qui sapit ante diem;

or to betoken as early a decay of wit and parts. As trees that bear double flowers, *viz.* cherries, peaches, &c. bring forth no fruit, but spend all in the blossom. Wherefore as another proverb hath it, It is better to knit than blossom. Præsto maturo, præsto marzo. *Ital.*

Why should a *rich* man steal?

Men use to worship the *rising* sun.

Plures adorant solem orientem quam occidentem. They that are young and rising, have more followers than they that are old and decaying. This consideration, it is thought, withheld Queen *Elizabeth*, a prudent princess, from declaring her successor.

All's lost that's put in a *riven* dish.

All is lost that is bestowed upon an ungrateful person; he remembers no courtesies. *Perit quod facis ingrato.* Senec.

He loves *roast-meat* well, that licks the spit.

Many talk of *Robin Hood*, that never shot in his bow.

And many talk of little *John*, that never did him know.

Tales of *Robin Hood* are good enough for fools.

That is, many talk of things which they have no skill in, or experience of. *Robert Hood* was a famous robber in the time of King *Richard* the first: his principal haunt was about *Shirewood* Forest, in *Nottinghamshire*. *Camden* calls him, *prædonem mitissimum*. Of his stolen goods he afforded good pennyworths. Lightly come lightly go. Molti parlan di Orlando chi non viddero mai suo brando. *Ital. Non omnes qui citharam tenent citharœdi.*

Spare the *rod* and spoil the child.

A *rogue*'s wardrobe is harbour for a louse.

A *rolling* stone gathers no moss.

Saxum volutum non obducitur musco. Λίθος κυλινδόμενος τὺ φῦκος ὐ ποιεῖ Pietra mossa non fa muschio. *Ital.* La pierre souvent remuée n' amasse pas volontiers mousse. *Gall.* To which is parallel that of *Fabius*, Qu. *Planta quæ sæpius transfertur non coalescit.* A plant often removed cannot thrive.

Rome was not built in one day.

Rome n' a este basti tout en un jour. *Gall.* & Grand bien ne vient pas en peu d' heures. A great estate is not gotten in a few hours.

Name not a *rope* in his house that hang'd himself.

No *rose* without a thorn.

Nulla est sincera voluptas.

The fairest *rose* at last is withered.
The rough net, *&c. v.* net.
At a *round* table there's no dispute of place.
This deserves not a place among proverbs, yet because I find it both among our *English* collections, and likewise the *French* and *Italian*, I have let it pass. A tavola tonda non si contende del lucco. *Ital.* Ronde table oste le debat. *Gall.*

He may ill *run* that cannot go.
He that *runs* fastest gets most ground.
There's no general *rule* without some exception.

S

AN old sack, *&c. v.* old.
Set the *saddle* on the right horse.
This proverb may be variously applied; either thus, Let them bear the blame that deserve it: or thus, Let them bear the burden that are best able.

Where *saddles* do lack, better ride on a pad, than the bare horse-back.
Δεύτερος πλεῖς.

Sadness and gladness succeed each other.
It's hard to *sail* o'er the sea in an egg-shell.
A young *saint* an old devil. *v.* young.
A good *salad* is the prologue to a bad supper. *Ital.*
There's a *salve* for every sore.
A ogni cosa è rimedio fuora qu' alla morte, *Ital.* There's a remedy for every thing but death.

Save something for the man that rides on the white horse.
For old age, wherein the head grows white. It's somewhat a harsh *metaphor* to compare age to a horse.

Some *savers* in a house do well.
Every penny that's *saved* is not gotten.
Of *saving* cometh having.
Learn to *say* before you sing.
He that would *sail* without danger, must never come on the main sea.
Saying and doing are two things.
Du dire au faict y a grand traict. *Gall.*

Say well and do well, end with one letter, Say well is good, but do well is better.
One *scabb'd* sheep will marr a whole flock.
Un a pecora infetta n' ammorba una setta. *Ital.* Il ne faut qu' une brebis rogneuse pour gaster tout le troupeau. *Gall.*

Grex totus in agris unius scabie cadit
Et porrigine porci. Juvenal.

Scald not your lips in another, *&c. v.* another.

A *scalded* cat fears cold water.
Can scottato d' acqua calda ha paura poi della fredda. *Ital.* Chat ecchaudè craint l' eau froide. *Gall.*

A *scal'd* head is soon broken.
A *scal'd* horse is good enough for a scabb'd 'squire.
Dignum patellâ operculum.

Among the common people *Scoggin* is a doctor.
Ἐν ἀμέσοις καὶ κόρυδος φδέγγεται. *Est autem Corydus vilissimum aviculæ genus minimeque canorum.*

Who more ready to call her neighbour *scold*, than the *Scorning* is catching. [errantest scold in the parish?
He that scorns any condition, action, or employment, may come to be, nay often is driven upon it himself. Some word it thus: Hanging's stretching, mocking's catching.

Scratch my breech, and I'll claw your elbow.
Mutuum muli scalunt. Ka me and I'll ka thee. When undeserving persons commend one another. *Manus manum fricat & Manus manum lavat.* Differ not much in sense.

Praise the *sea* but keep on land.
Loda il mare & tienti à terra. *Ital.*

The *second* blow makes the fray.
Seldom seen soon forgotten.
Seeing is believing.
Chi con l' occhio vede, col cuor crede. *Ital.*

Seek till you find, and you'll not lose your labour.
Seldom comes a better.
To *see* it rain is better than to be in it.
The *self-edge* makes show of the cloth.
Self do, self have.
Self-love's a mote in every man's eye.
Service is no inheritance.
A young serving-man, *&c. v.* young.
It's a *shame* to steal, but a worse to carry home.
Shameless craving must have shameful nay.
A bon demandeur bon refuseur. *Gall.*

It's very hard to shave an egg. *v.* egg.
A barber learns to *shave* by shaving fools.
A barbe de fol on apprend à raire. *Gall.* Ala barda de pazzi il barbier impara a radere. *Ital.* He is a fool that will suffer a young beginner to practise first upon him.

It's ill *shaving* against the wooll. [wolf.
He that makes himself a *sheep* shall be eaten by the
Chi pecora si fa il lupo la mangia. *Ital.* Qui se fait brebis le loup le

mange. *Gall.* He that is gentle, and puts up affronts and injuries, shall be sure to be loaden. *Veterem ferendo injuriam invitas novam.* Terent. *Post folia cadunt arbores.* Plaut.

Shear *sheep*, that has them.
The difference is wide that the *sheets* will not decide.
He that *shews* his purse, *&c. v.* purse.
Hang him that hath no *shifts*.
A bad shift, *&c. v.* bad.
A good *shift* may serve long, but it will not serve ever.
Close sits my shirt, *&c. v.* close.
Shitten luck's good luck.
The wearer best knows where the *shoe* wrings him.
Every *shoe* fits not every foot.
It is therefore an instance of absurd application, *Eundem calceum omni pedi induere.* Or, *Eodem collyrio omnibus mederi.*

Who goes worse shod than the *shoe-maker*'s wife? *or*, Who goes more bare than the shoe-maker's wife and the
The *shoe* will hold with the sole. [smith's mare.
La suola tien con la Scarpa. *Ital. i. e.* The sole holds with the shoe.

Every man will *shoot* at the enemy, but few will go to fetch the shaft.
Keep thy *shop*, and thy shop will keep thee.
Short and sweet.
Sermonis prolixitas fastidiosa. Cognat. è Ficino.

Short acquaintance brings repentance.
A *short* horse is soon curried.
Short shooting loses the game.
Short pleasure long lament.
De court plaisir long repentir. *Gall.*

A *short* man needs no stool to give a great lubber a box
A sharp stomach makes *short* devotion. [on the ear.
Out of *sight* out of mind.
This is (I suppose) also a *Dutch* proverb. For *Erasmus* saith, *Jam omnibus in ore est, qui semotus sit ab oculis eundem quoque ab animo semotum esse. Absens hæres non erit.*

Silence is consent. Chi tace confessa. *Ital.*
Αὐτὸ δὲ τὸ σιγᾶν ὁμολογοῦντός ἐστι σοῦ. *Euripid. Qui tacet consentire videtur, inquiunt Juris consulti.* Assez consent qui ne mot dit. *Gall.*

White *silver* draws black lines.
No *silver* no servant.
The *Suisses* have a proverb among themselves, parallel to this. Point d' argent point de Suisse. No money no *Suisse*. The *Suisses* for money

will serve neighbouring princes in their wars, and are as famous in our days for mercenary soldiers, as were the *Carians* of old.

Who doth *sing* so merry a note, as he that cannot change a groat?
Cantabit vacuus coram latrone viator.

The brother had rather see the *sister* rich than make her
As good *sit* still as rise up and fall. [so.
If the *sky* falls we shall catch larks.
Se rouinàsse il cielo si pigliarebbon di molti uccelli. *Ital.* Sile ciel tomboilca cailles seroyent prinses. *Gall.*

A broken sleeve, *&c. v.* broken.
Good to *sleep* in a whole skin.
The *sluggard*'s guise, Loth to go to bed and loth to rise.
Sluts are good enough to make slovens pottage.
A *small* sum will serve to pay a short reckoning.
A *small* pack becomes a small pedler.
Petit mercier, petit panier. *Gall.*

Better are *small* fish than an empty dish.
The *smoke* follows the fair.
No *smoke* without some fire. *i. e.* There is no strong rumour without some ground for it. *Cognatus* hath it among his Latin proverbs, *Non est fumus absque igne,* though it be no ancient one.
Snotty folks are sweet, but slavering folks are weet. Others have it,
Slavering folks kiss sweet, but *snotty* folks are wise.
Ride *softly*, that we may come sooner home.
Soft fire makes sweet malt.
Something hath some savour.
Soon hot soon cold.
Soon ripe, &c. *v.* ripe.
Soon crooks the tree, &c. *v.* crooks.
Sorrow, and an evil life, maketh soon an old wife.
Sorrow comes unsent for. *Mala ultro adsunt.*
Sorrow will pay no debt.
Sorrow is always dry.
A turd's as good for a *sow* as a pancake.
Truy aime mieux bran que toisel. *Gall.*

Every *sow* to her own trough.
In *space* comes grace.
Better *spared*, than ill spent.
Better *spare* at the brim, than at the bottom.
Ever *spare* and ever bare.

Spare the rod, &c. *v.* rod.
What the good wife *spares* the cat eats.
It's too late to *spare* when the bottom is bare.
Sera in fundo parsimonia. Seneca, Epist. 1. Δεινὴ δ' ἐνὶ πυθμενί φείδω. *Hesiod.*

Spare to speak, and spare to speed.
Speak fair and think what you will.
He that *speaks* lavishly shall hear as knavishly.
Qui pergit ea quæ vult dicere, ea quæ non vult audiet. Terent.

Speak when you are spoke to, come when you are call'd.
Ad consilium ne accesseris antequam voceris.

Great *spenders* are bad lenders.
Raise no more spirits, &c. *v.* raise.
Spend and God will send.
A qui chapon mange chapon lui vient. *Gall.* He that eats good meat shall have good meat.

A man cannot *spin* and reel at the same time.
You must *spoil* before you spin.
That is well *spoken* that is well taken.
The worst *spoke* in a cart breaks first.
No *sport* no pye.
Sport is sweetest when no spectators.
Do not *spur* a free horse.
Non opus admisso subdere calcar equo. Ovid.

A *spur* in the head's worth two in the heel.
It's a bad *stake* will not stand one year in the hedge.
Nothing *stake* nothing draw.
Standing pools gather filth.
Standers by see more than gamesters.
Plus in alieno quàm in suo negotio vident homines.

He that will *steal* an egg will steal an ox.
He that will *steal* a pin will steal a better thing.
When the *steed* is stol'n the stable door shall be shut.
Serrar la stalla quando s' han perduti i buovi. *Ital.* Il est temps de fermer l' estable quand les chevaux en sontalies. *Gall.*

Μετὰ πόλεμον ἡ συμμαχία.
Quandoquidem accepto claudenda est janua damno. Juv. Sat. 13.
Serò clypeum post vulnera sumo. Ovid.
Προμηθεύς ἐστι μετὰ τὰ πράγματα. *Lucian.*

Blessed be St. *Stephen*, there's no fast upon his even.
He that will not go over the *stile* must be thrust thro' the gate.

The *still* sow eats up all the draught.
Whoso lacketh a *stock*, his gain's not worth a chip.
Store is no sore.
Stretch your arm, &c. *v.* arm.
Strike while the iron, &c. *v.* iron.
He must *stoop* that hath a low door.
After a *storm* comes a calm.
Doppo il cattivo ne vien il buon tempo. *Ital.* Apres la pluye vient le beau temps. *Gall.*

No *striving* against the stream.
Contra torrentem niti. Πρὸς κέντρα λακτίζειν.
Stultus ab obliquo qui cum discedere possit,
Pugnat in adversas ire natator aquas. Ovid.

Of *sufferance* comes ease.
That *suit* is best that best fits me.
No *sunshine* but hath some shadow.
Put a stool in the *sun*, when one knave rises another comes, *viz.* to place of profit.
They that walk much in the *sun* will be tann'd at last.
Sure bind sure find.
Bon guet chasse mal aventure. *Gall.* *Abundans cautela non nocet.*

If you *swear* you'll catch no fish.
No *sweet* without some sweat.
Nul' pain sans peine. *Gall.*

Sweet meat must have sowre sauce.
He must needs *swim*, that's held up by the chin.
Celuy peut hardiment nager à qui l'on soustient le menton. *Gall.*

Put not a naked *sword* in a mad man's hand.
Nè puero gladium. For they will abuse it to their own and others harm.

He that strikes with the *sword* shall be beaten with the scabbard.
Sweep before your own door.

T

Make not thy *tail* broader than thy wings, *i. e.* keep not too many attendants.
A *tailor*'s shreds are worth the cutting.
Good *take heed* doth surely speed.
A good *tale*, ill told, is marr'd in the telling.
One *tale* is good 'till another is told.
Therefore a good judge ought to hear both parties. *Qui statuit aliquid parte inauditâ alterâ, Æquum licet statuerit haud æquus fuerit.*

The greatest *talkers* are always the least doers.

Οὐ λόγων δεῖται Ἑλλὰς ἀλλ' ἔργων. *Non verbis sed factis opus est. Nec mihi dicere promptum, nec facere est isti.* Ovid. *Verba importat* Hermodorus.

He *teacheth* ill, who teacheth all.

Nothing dries sooner than *tears.*

Niente piu tosto se secca che lagrime. *Ital.*

When I have *thatch'd* his house he would throw me down.

Ἐδίδαξα σε κυβιστᾶν καὶ σὺ βυθίσαι με θέγεις.

I have taught thee to dive, and thou seekest to drown me.

He that *thatches* his house with turd shall have more teachers than preachers.

Set a *thief* to take a thief.

All are not *thieves* that dogs bark at.

Save a *thief* from the gallows, and he'll be the first shall cut your throat.

Dispiccha l' impicchato che impicchera poi te. *Ital.* Ostez un vilain du gibet il vous y mettra. *Gall.*

Give a *thief* rope enough and he'll hang himself.

One may *think* that dares not speak.

And it's as usual a saying, Thoughts are free.

Human laws can take no cognizance of thoughts, unless they discover themselves by some overt actions.

Wherever a man dwells, he shall be sure to have a *thorn-bush* near his door.

No place, no condition is exempt from all trouble. *Nihil est ab omni parte beatum. In medio Tybride Sardinia est.* I think it is true of the thorn bush in a literal sense, Few places in *England* where a man can live in but he shall have one near him.

He that handles *thorns* shall prick his fingers.

Thought lay in bed and beshit himself.

Certo fu appiccato per ladro. *Ital.* v. s. Truly or certainly was hanged for a thief.

Threatened folks live long.

Three may keep counsel, if two be away.

The *French* say, Secret de Deux secret de Dieu, secret de trois secret de tous. The *Italians* in the same words, Tre taceranno, se due vi non sono.

If you make not much of *three-pence* you'll ne'er be worth a groat.

Tickle my *throat* with a feather, and make a fool of my stomach.

He that will *thrive* must rise at five: He that hath *thriven* may lie 'till seven.

The *thunderbolt* hath but his clap.

Tidings make either glad or sad.

Time fleeth away without delay.

Cito pede præterit ætas. Fugit irrevocabile tempus.

A *mouse* in time may bite in two a cable.
Time and tide tarry for no man.
Time and straw make medlars ripe.
Col tempo & la paglia si maturano mespoli. *Ital.* Avec le temps & la paille l' on meure les mesles. *Gall.*

Take *time* when time is, for time will away.
Timely blossom timely ripe.
A *tinker*'s budget's full of necessary tools.
Too much of one thing is good for nothing.
Assez y a si trop n' y a. *Gall.* *Nè quid nimis.* Μηδὲν ἄγαν. This is an apophthegm of one of the seven wise men; some attribute it to *Thales*, some to *Solon.* *Est modus in rebus, sunt*, &c. Hor. L' abondanza delle cose ingenera fastidio. *Ital.*

Too too will in two, *Chesh. i. e.* Strain a thing too much and it will not hold.
Touch a gall'd horse, &c. *v.* gall'd.
He that *travels* far knows much.
Trash and trumpery is the high-way to beggery.
Tread on a worm, &c. *v.* worm.
There's no *tree* but bears some fruit.
Such as the *tree* is, such is the fruit.
Telle racine, telle fueille. *Gall. De fructu arborem cognosco.* Matth. xii. 34. The tree is known by its fruit.

If you *trust* before you try, you may repent before you die.
Πίσει χρήματ' ὄλεσσα, ἀπιστίη δ' ἐσάωσα. *Theogn.* Therefore it was an ancient precept. Μέμνησο ἀπιστεῖν. Non vien ingannato se non che si fida. *Ital.* There is none deceived but he that trusts.
In *trust* is treason.
Speak the *truth* and shame the devil.
Truth may be blamed, but it shall never be shamed.
Truth finds foes where it makes none.
Obsequium amicos, veritas odium parit. Terent.

Truth hath always a fast bottom.
All *truth* must not be told at all times.
Tout vray n' est pas bon à dire. *Gall.*

That is *true* which all men say.
Vox populi, vox Dei.

Fair fall *truth* and day-light.
Let every *tub* stand on its own bottom.
Chascun ira au moulin avec son propre sac. *Gall.* Every one must go to the mill with his own sack, *i. e.* bear his own burden.

A turd is as good for a sow, *v.* sow.
Where the *Turk*'s horse once treads, the grass never grows.

One good *turn* asks another.

Qui plaisir fait plaisir requiert. *Gall.* *Gratiæ gratiam parit.* Χάρις χάριν τίκτει. *Sophocl.* He that would have friends must shew himself friendly. *Fricantem refrica, τὸν ξύοντα ἀντιξύειν.* It is meet and comely, just and equal to requite kindnesses, and to make them amends who have deserved well of us. Mutual offices of love, and alternate help or assistance, are the fruits and issues of true friendship.

Swine, women, and bees cannot be *turn'd*.
For one good *turn* another doth itch, claw my elbow, &c.
All are not *turners* that are dish-throwers.
As good *twenty* as nineteen.
If things were to be done *twice*, all would be wise.
Two heads are better than one.

Εἷς ἀνὴρ οὐδεὶς ἀνήρ. *Unus vir, nullus vir.*

Two good things are better than one.
Two eyes see more than one.

Deux yeux voyent plus clair qu' un. *Gall.* *Plus vident oculi quàm oculus.*

Two of a trade seldom agree.
Two ill meals, &c. *v.* meals.
Between *two* stools the breech cometh to the ground.

Tener il culo su due scanni. *Ital.* Il a le cul entre deux selles, or, Assis entre deux selles le cul à terre. *Gall.* Tout est fait negligemment là où l'un l' autres s' attend. While one trusts another, the work is left undone.

Two dry sticks will kindle a green one.
Two to one is odds.

Noli pugnare duobus Catull. & *Nè Hercules quidem adversus duos.* It is no uncomely thing to give place to a multitude. Hard to resist the strength, or the wit, or the importunity of two or more combin'd against one. *Hercules* was too little for the *Hydra* and *Cancer* together.

Two cats and a mouse, two wives in one house, two dogs and a bone never agree in one.

Deux chiens ne s' accordent point à un os. *Gall.*

Good riding at *two* anchors men have told.
For if one break the other may hold.

Duabus anchoris fultus. Ἐπὶ δυοῖν ὁρμεῖν. *Aristid.* Ἀγαθαὶ δὲ πέλονται ἐν χειμερίᾳ νυκτὶ θοᾶς ἐκ νηὸς ἀπεσκίμφθαι δὺ ἄγκυραι. *Pindar.* It's good, in a stormy or winter night, to have two anchors to cast out of a ship.

Two dogs strive for a bone, and the third runs away with it.

V.

He that stays in the *valley* shall never get over the hill.

Valour would fight, but discretion would run away.
You cannot make *velvet* of a sow's ear.
Venture a small fish to catch a great one.
Il faut hazarder un petit poisson pour prendre un grand. *Gall.* Butta una sardola per pigliar un luccio. *Ital.*

Venture not all in one bottom.
Nothing *venture* nothing have.
Chi non s' arrischia non guadagna. *Ital.* Qui ne s' adventure n' a cheval ny mule. *Gall.* *Quid enim tentare nocebit?* & *Conando Græci Trojа potiti sunt.*

Where *vice* is vengeance follows.
Rarò antecedentem scelestum deseruit pede pœna claudo. Horat.

Unbidden guests, *&c. v.* in G.
Better be *unborn* than unbred.
Make a *virtue* of necessity.
Il savio fa della necessita virtu. *Ital.* Τὴν ἀναγκαίαν τύχην τρίβειν, & Ἀναγκαιοφαγειν. *Erasmus* makes to be much of the same sense, that is, to do or suffer that patiently which cannot well be avoided. *Levius fit patientia, Quicquid corrigere est nefas.* Or to do that ourselves by an act of our own, which we should otherwise shortly be compelled to do. So the *abbies* and *convents*, which resigned their lands into King *Henry* the eighth's hands, made a virtue of necessity.

Ungirt unbless'd.
Better be *unmannerly* than troublesome.
Unminded unmoned.
Use makes perfectness.
Usus promptos facit.

Use legs and have legs.
Once an *use* and ever a custom.
To borrow on *usury* brings sudden beggery.
Citiùs usura currit quam Heraclitus. The pay-days recur before the creditor is aware. Of the mischiefs of usury I need say nothing, there having been two very ingenious treatises lately published upon that subject, sufficient to convince any disinterested person of the evil consequences of a high interest, and the benefit that would accrue to the commonwealth in general, by the depression of interest.

W

No safe *wading* in an unknown water.
It's not good to *wake* a sleeping dog; or lion. *Ital.*
Good *ware* makes quick markets.
Proba merx facilè emptorem reperit. Plaut. Pœn.

When the *wares* be gone, shut up the shop windows.
One cannot live by selling *ware* for words.
War must be wag'd by waking men.

Wars bring scars.
No marvel if *water* be lue.
Lue, *i. e.* inclining to cold, whence comes the word lukewarm.

Foul *water* will quench fire.
Where the *water* is shallow no vessel will ride.
It's a great *way* to the bottom of the sea.
There are more *ways* to the wood than one.
The *weakest* must go to the wall.
Les mal vestus devers le vent. *Gall.* The worst clothed are still put to the windward.

Weak men had need be witty.
Wealth makes worship.
The *wearer* best knows where the shoe, *&c. v.* shoe.
Never be *weary* of well-doing.
It's hard to make a good *web* of a bottle of hay.
There goes the *wedge* where the beetle drives it.
One ill *weed* marrs a whole pot of pottage.
An ill-spun *weft* will out either now or eft.
Weft, *i. e. web.* This is a *Yorkshire* proverb.

Great *weights* hang on small wires.
Tutte le gran facende si fanno di poca colsa. *Ital.*

Welcome is the best cheer.
Ξενίων δέ τε θύμος ἄριστος. *In muneribus res præstantissima mens est. Super omnia vultus accessere boni.*

That that is *well* done is twice done.
Well, well, is a word of malice. *Chesh.*
In other places, if you say *well, well*, they will ask, whom you threaten.

If *well* and them cannot, then ill and them can. *Yorksh.*
A *whet* is no let.
As good never a *whit* as never the better.
A *white* wall is a fool's paper.
Muro bianco carta da matti. *Ital.* Some put this in rhyme; He is a fool and ever shall, that writes his name upon a wall.

Two *whores* in a house will never agree.
A young *whore* an old saint.
Once a *whore* and ever a whore.
Qui semel scurra nunquam paterfamilias. Cic. Orat. *Alimando qui lusit iterum ludet.*

Wide will wear but narrow will tear.
Who so blind as they that *will* not see? *v.* in B.
Who so deaf as they that *will* not hear?
Il n' est de pire sourd que celuy qui ne veut ouir. *Gall.*

He that *will* not when he may, when he wills he shall have nay.
Nothing is impossible to a *willing* mind.
Will is the cause of woe.
They who cannot as they *will*, must will as they may; *or*, must do as they can.

Chi non puo fare come vgglia faccia come può. *Ital.* and Chi non puo quel che vuol, quel che puo voglia. *Quoniam id fieri quod vis non potest, velis id quod possis.* Terent. Andria.

Puff not against the *wind*.
It is an ill *wind* blows no body profit.

A quelque chose malheur est bonne. *Gall.* Misfortune is good for something.

The *wind* keeps not always in one quarter.
Good *wine* need no bush.

Al buon vino non bisogna frasca. *Ital.* A bon vin il ne faut point d'enseigne. *Gall. Vino vendibili hederâ suspensâ nihil est opus.*

When the *wine* is in, the wit is out.

In Proverbium cessit, Sapientiam vino obumbrari. Plin. lib. 23. cap. 1. Vin dentro, senno fuora. *Ital.*

The sweetest *wine* makes the sharpest vinegar.

Vinegar, *i. e Vinum acre.* Forte e l' aceto di vin dulce. *Ital. Corruptio optimi est pessima.*

Wink at small faults.
It's a hard *winter* when one wolf eats another.

This is a *French* proverb, Mauvaise est la saison quand un loup mange l' autre.

Winter is Summer's heir.
He that passeth a *winter*'s day escapes an enemy.

This is also a *French* proverb, Qui passe un jour d'hyver passe un de ses ennemis mortels.

Winter finds out what Summer lays up.
By *wisdom* peace, by peace plenty.
Wise men are caught in wiles.
A *wise* head makes a close mouth.
Some are wise and some are otherwise.
Send a *wise* man of an errand, and say nothing to him.
Wishers and woulders are never good householders.
If *wishes* were butter-cakes, beggers might bite.
If *wishes* were thrushes, beggers would eat birds.
If *wishes* would bide, beggers would ride.

Si souhaits furent vrais pastoureaux seroyent rois. *Gall.* If wishes might prevail, shepherds would be kings.

It will be long enough e're you *wish* your skin full of holes.

I never fared worse than when I *wish'd* for my supper.
Wish in one hand and shit in the other, and see which will be full first.
Bought *wit* is best.

Duro flagello mens docetur rectius. Σκληρὰ δὲ μάστιξ παιδαγωγεῖ καρδίαν. *Nazianz.* Παθήματα μαθήματα, *Nycumenta documenta, Galeatum serò duelli pœnitet.*

Good *wits* jump.
Wit once bought is worth twice taught.
A *wonder* lasts but nine days.
A *wooll-seller* knows a wooll-buyer. *Yorksh.*
A *word* is enough to the wise.

A buon intenditor poche parole. *Ital.* A bon entendeur il ne faut que demye parole. *Gall.* So the *Italians* say, A few words; we say, one word; and the *French* say, half a word is enough to the understanding and apprehensive.

Many go out for *wooll* and come home shorn.
Words are but wind, but blows unkind.

Κεφάταιον πρᾶγμα λόλος.

Words are but sands, It's money buys lands.
Fair *words* makes fools fain, *i. e.* glad.

Douces promesses obligent les fols. *Gall.* I fatti sono maschii, le parole femine. *Ital.* Deeds are males, words are females.

Few *words* are best.

Poche parole & buon regimento. *Ital.* A fool's voice is known by multitude of words. Nature hath furnished man with two ears and but one tongue, to signify, He must hear twice so much as he speaks.

Fair *words* butter no parsnips.

Re opitulandum non verbis: the same in other terms.

Good *words* fill not a sack.
Good *words* cost nought.
Good *words* cool more than cold water.
Soft *words* hurt not the mouth.

Douces *or* belles paroles ne scorchent pas la langue. *Gall.* Soft words scald not the tongue.

Words have long tails; and have no tails.
Soft *words* break no bones.
Soft *words* and hard arguments.
Many *words* hurt more than swords.
An ill *workman* quarrels with his tools.

Meschant ouvrier ja ne trouvera bons outils. *Gall.*

He that kills himself with *working* must be buried under the gallows.
The better *workman* the worse husband.

Though this be no proverb, yet it is an observation generally true (the more the pity) and therefore, as I have found it, I put it down.

Account not that *work* slavery, that brings in penny sa-
All *work*, and no play, makes Jack a dull boy. [voury.
The *world* was never so dull, but if one won't another will.
It's a great journey to the *world*'s end.
I wot well how the *world* wags, he is most lov'd that hath [most bags.

Τῶν ἐυτυχούντες πάντες ἐισὶ συγγενεῖς. *Felicium multi cognati.* It was wont to be said, *Ubi amici ibi opes*; but now it may (as *Erasmus* complains) well be inverted, *Ubi opes ibi amici.*

Tread on a *worm* and it will turn.

Habet & musca plenem. Ἔνεστι καὶ μυρμηκὶ κἂν σέρφῳ χολή. *Inest & formicæ & serpho bilis.* The meanest or weakest person is not to be provoked or despised. No creature so small, weak, or contemptible, but, if it be injured and abused, will endeavour to revenge itself.

Every thing is the *worse* for wearing.
He that *worst* may still hold the candle.
Au plus debile la chandelle a la main. *Gall.*

The *worth* of a thing is best known by the want.
Bien perdu bien connu, *or* Chose perdue est lors continue: *Gall.* Vache ne sçait que vaut sa queüe jusques a ce qu' elle l'ait perdüe. The cow knows not what her tail is worth, 'till she hath lost it.

He that *wrestles* with a turd is sure to be boshit, whether he fall over or under.
That is, he that contends with vile persons will get nothing but a stain by it. One cannot touch pitch without being defiled.

Y.

As soon goes the *young* lamb's skin to the market, as the old ew's.
Aussi tost meurt veau comme vache. *Gall.* Così tosto muore il capretto come capra. *Ital.*

Young men think old men fools, and old men know young men to be so.
This is quoted by *Camden*, as a saying of one Doctor *Metcalf*. It is now in many people's mouths, and likely to pass into a proverb.

A *young* saint an old devil.
De jeune Angelote vieux diable. *Gall. A Tartesso ad Tartarum.*

A *young* serving-man an old begger.
Chi vive in corte muore à pagliaro. *Ital.*

A *young* whore an old saint. *v.* in W.
Young men may die, but old men must. *v.* in O.
If *youth* know what age would crave, it would both get and save.

Proverbial Phrases and Forms of Speech that are not intire Sentences.

A

To bring an *abbey* to a grange.

To bring a noble to nine-pence. We speak it of an unthrift. Ha fatto d' una lanza una spina, & d'una calza una borsetta. *Ital.* He hath made of a lance a thorn, and of a pair of breeches, a purse: parallel to ours, He hath thwitten a mill-post to a pudding-prick.

To commit as many *absurdities* as a clown in eating of an *Afraid* of far enough. *Chesh.* [egg.

Of that which is never likely to happen.

Afraid of him that died last year. *Chesh.*
Afraid of the hatchet lest the helve stick in's arse. *Chesh.*
Afraid of his own shadow.
More *afraid* than hurt.
They *agree* like cats and dogs.
They *agree* like harp and harrow.

This hath the same sense with the precedent. Harp and harrow are coupled, chiefly because they begin with the same letter.

They *agree* like bells, they want nothing but hanging.
He is paced like an *alderman*.
The case is *alter'd*, quoth *Plowden*.

Edmund Plowden was an eminent common lawyer in Queen *Elizabeth's* time, born at *Plowden*, in *Shropshire*, of whom *Camden* gives this character: *Vitæ integritate inter homines suæ professionis nulli secundus.* Elizabeth *Ann.* 1584. And Sir *Edward Cooke* calls him the oracle of the common law. This proverb is usually applied to such lawyers or others as being corrupted with larger fees shift sides, and pretend the case is altered; such as have *bovem in lingua.* Some make this the occasion of the proverb: *Plowden* being asked by a neighbour of his, what remedy there was in law against his neighbour for some hogs that had trespassed his ground, answered, he might have very good remedy; but the other replying, that they were his hogs, Nay then neighbour (quoth he) the case is altered. Others more probably make this the original of it. *Plowden* being a *Roman Catholick*, some neighbours of his, who bare him no good will, intending to entrap him and bring him under the lash of the law, had taken care to dress up an altar in a certain place, and provided a layman in a priest's habit, who should do mass there at such a time. And withall notice thereof was given privately to Mr. *Plowden*, who thereupon went and was present at the mass. For this he was presently accused and indicted. He at first stands upon his defence and would not acknowledge the thing. Witnesses are produced, and among the rest one, who deposed, that he himself performed the mass, and saw Mr. *Plowden* there. Saith *Plowden* to him, art thou a priest then? the fellow replied, no. Why then gentlemen (quoth he) the case is altered: *No priest no mass.* Which came to be a proverb, and continues still in *Shropshire* with this addition: *The case is altered (quoth Plowden) No priest no mass.*

To *angle* with a silver hook.

Peschar col hamo d' argento. The *Italians* by this phrase mean, to buy fish in the market. It is also a *Latin* proverb, *Aureo hamo piscari.* Money is the best bait to take all sorts of persons with.

If you be *angry* you may turn the buckle of your girdle
To cut large shives of *another* man's loaf. [behind you.
To cut large thongs of *another* man's leather.

De alieno corio liberalis. Del cuojo d' altri si fanno le correggie largee. *Ital.* Il coupe large courroye de cuir d' autruy. *Gallic.* It may pass for a sentence thus, Men cut large shives of others loaves. This should seem to be also a *Dutch* proverb: for *Erasmus* saith, *Circumferitur apud nostratium vulgus non absimile huic proverbium,* Ex alieno tergore lata secari lora.

To hold by the *apron*-strings.

i. e. In right of his wife.

To *answer* one in his own language.

Ut salutaris ita resalutaberis.

A bit and a knock (*or* bob) as men feed *apes.*
Arsy versy. Ὕστερον πρότερον. [begging.
She is one of mine *aunts* that made mine uncle go a
A pretty fellow to make an *axle-tree* for an oven. *Chesh.*

B

He knows not a B from a *battledoor.*
His *back* is broad enough to bear jests.
My Lord *Baldwin's* dead.

It is used when one tells that for news which every body knows. A *Sussex* proverb, but who this Lord *Baldwin* was I could not learn there.

You'll not believe he is *bald* 'till you see his brains.
Never a *barrel* better herring.
Bate me an ace, quoth *Bolton:*

Who this *Bolton* was I know not, neither is it worth enquiring. One of this name might happen to say, *Bate me an ace,* and for the coincidence of the first letters of these two words, *Bate* and *Bolton,* it grew to be a proverb. We have many of the like original as, *v. g.* Sup *Simon,* &c. Stay, quoth *Stringer,* &c. There goes a story of Queen *Elizabeth,* that being presented with a collection of *English* proverbs, and told by the author that it contained all the *English* proverbs, nay, replied she, *Bate me an ace, quoth Bolton:* which proverb being instantly looked for, happened to be wanting in his collection.

You dare as well take a *bear* by the tooth.
If it were a *bear* it would bite you.
Are you there with your *bears.*
To go like a *bear* to the stake.
He hath as many tricks as a dancing *bear.* [to his *bear.*
If that the course be fair, again and again quoth *Bunny*

I *bear* him on my back.

That is, I remember his injuries done to me with indignation and grief, or a purpose of revenge.

To *bear* away the bell.

You'll scratch a *begger* before you die.

That is, you'll be a begger, you'll scratch yourself.

It would make a *begger* beat his bag.

I'll not hang all my *bells* on one horse.

That is, give all to one son.

Better *believe* it than go where it was done to prove it.

Voglio piu tosto crederlò che andar a cercarlo. *Ital.*

The *belly* thinks the throat cut.

To have the *best* of one's bow.

There's ne'er a *best* among them, as the fellow said by *Between* hawk and buzzard. [the fox-cubs.

To look as *big* as if he had eaten bull-beef.

He'll have the last word though he talk *bilk* for it.

Bilk, *i. e.* nothing. A man is said to be bilked at cribbets when he gets nothing, when he can make never a game.

Bill after helve.

He'll make nineteen bits of a *bilbery*.

Spoken of a covetous person.

To *bite* upon the bridle.

That is, to fare hardly, to be cut short or suffer want; for a horse can eat but slowly when the bridle is in his mouth. Or else it may signify to fret, swell, and disquiet himself with anger. *Fræna mordere*, in *Latin*, hath a different sense, *i. e.* to resist those who have us in subjection, as an unruly horse gets the bridle between his teeth, and runs away with his rider; or as a dog bites the staff you beat him with. *Statius* useth it in a contrary sense, *viz.* to submit to the conqueror, and take patiently the bridle in one's mouth. *Subiit leges & fræna momordit.*

Though I be *bitten* I am not all eaten.

What a *bishop*'s wife? eat and drink in your gloves?

To wash a *blackmore* white.

Æthiopem lavare, oνdealbare, σμήκειν seu λευκάινειν. Labour in vain. Parallel whereto are many other Latin proverbs, as *Laterem lavare, arenas arare.*

You cannot say *black* is his eye (or nail.)

That is, you can find no fault in him, charge him with no crime.

Blind man's holiday, *i. e.* twilight, almost quite dark.

As the *blind* man shot the crow.

He hath good *blood* in him if he had but groats to it.

That is, good parentage, if he had but wealth. Groats are great oatmeal, of which good housewives are wont to make black puddings.

To come *bluely* off.
He's true *blue*, he'll never stain.

Coventry had formerly the reputation for dying blues, insomuch that *true blue* came to be a proverb, to signify one that was always the same, and like himself.

To make a *bolt* or a shaft of a thing.
There's a *bone* for you to pick.

Egli m' ha dato un osso da rosegar. *Ital.*

To be *bought* and sold in a company.
She hath *broken* her elbow at the church-door.

Spoken of a house-wifely maid that grows idle after marriage.

You seek a *brack* where the hedge is whole.
His *brains* are addle.
His *brains* crow.
His *brains* will work without barm. *Yorksh.*
He knows which side his *bread* is buttered on.
'Twould make a horse *break* his bridle, or a dog his halter.
One may as soon *break* his neck as his fast there.
Break my head, and bring me a plaister.

Taglia m' il naso & soppi me poi nelle orecchie. *Ital.*

Spare your *breath* [or wind] to cool your pottage.
You seek *breeches* of a bare-ars'd man.

Ab asino lanam.

His *breech* makes buttons.

This is said of a man in fear. We know vehement fear causes a relaxation of the *sphincter ani*, and unvoluntary dejection. Buttons, because the excrements of some animals are not unlike buttons or pellets: as of sheep, hares, &c. Nay they are so like, that they are called by the same name: this figure they get from the cells of the *colon*.

As they *brew* e'en so let them bake.

Some have it, *so let them drink*, and it seems to be better sense so. *Tute hoc intristi tibi omne exedendum est.* Terent. Phorm. *Ut sementem feceris ita metes.* Cic. de Orat. *lib.* 2.

To make a *bridge* of one's nose.

i. e. To intercept one's trencher, cup, or the like; or to offer, or pretend to do kindnesses to one, and then pass him by and do it to another, to lay hold upon and serve himself of that which was intended for another.

To leave one in the *briers* or suds.
He hath *brought* up a bird to pick out his own eyes.

Κριὸς τροφεία ἀπέτισε. Tal nutrì il corvo che gli cavera poi gli occhi. He brings up a raven, &c. *Ital.*

He'll bring *buckle* and thong together.
To *build* castles in the air.

Far castelli in aria. *Ital.*

He thinks every *bush* a boggard, *i. e.* a bugbear, or [phantasm.
Bush natural, more hair than wit.
No *butter* will stick to his bread.
To *buy* and sell and live by the loss.
To have a *breeze*, *i. e.* a gad-fly, in his breech.
Spoken of one that frisks about, and cannot rest in a place.

The *butcher* look'd for his knife when he had it in his [mouth.
His bread is *buttered* on both sides.
i. e. He hath a plentiful estate: he is fat and full.

C

I THINK this is a butcher's horse, he carries a *calf* so well.
His *calves* are gone down to grass.
This is a jeer for men with over-slender legs.

His *candle* burns within the socket.
That is, he is an old man. Philosophers are wont to compare man's life not ineptly to the burning of a lamp, the vital heat always preying upon the radical moisture, which when it is quite consumed a man dies. There is indeed a great likeness between life and flame, air being as necessary to the maintaining of the one as of the other.

If his *cap* be made of wooll.
In former times, when this proverb came first in use, men generally wore caps. Hats were a thing hardly known in *England*, much less hats made of rabbets or beavers fur. Capping was then a great trade, and several statutes made about it. So that, if *his cap were made of wooll*, was as much as to say most certainly, As sure as the clothes on his back. Dr. *Fuller*.

They may cast their *caps* at him.
When two or more run together, and one gets ground, he that is last and despairs to overtake commonly casts his hat after the foremost; and gives over the race. So that to *cast their caps at one* is to despair of catching or overtaking him.

He *carries* fire in one hand and water in the other.
Alterâ manu fert aquam, alterâ ignem. Τῇ μὲν ὕδωρ φορεῖ. &c. *Plutarch.* Il porte le feu & l'eau. *Gall.* *Alterâ manu fert lapidem, alterâ panem ostentat.* Plaut.

To set a spoke in one's *cart*.
To set the *cart* before the horse.
Currus bovem trahit. Metter il carro innanzi nibuoi. *Ital.* La charrue va devant les boeufs. *Gall.*

The *cat*'s in the cream pot.
This is used when people hear a great noise and hubbub amongst the good wives of the town, and know not what it means; but suppose that some sad accident is happened; as that the cat is fallen into the cream-pot, or the like.

Before the *cat* can lick her ear.

You shall have that the *cat* left in the malt-heap.

They are not *cater-cousins.*

He hath good *cellarage.*

That *char* is char'd (as the good wife said when she had hang'd her husband.)

A char in the *Northern* dialect is any particular business, affair, or charge, that I commit to or entrust another to do. I take it to be the same with charge κατ' ἀποκοπήν.

To go *cheek* by jowl with one.

To *chew* the cud upon a thing.

i. e. To consider of a thing, to revolve it in one's mind: to ruminate, which is the name of this action, is used in the same sense both in *Latin* and *English.*

The *child* hath a red tongue likes its father.

Children to bed, and the goose to the fire.

I cannot conceive what might be the occasion, nor what is the meaning of this saying. I take it to be senseless and nugatory.

A *chip* of the old block.

Patris estofilius. He is his father's own son; taken always in an ill sense.

Like a *chip* in a pottage pot, doth neither good nor harm.

It goes down like *chopp'd* hay.

I'll make him know *churning* days.

To *clip* one's wings.

Pennas incidere alicui.

He hath a *cloak* for his knavery.

He is in the *cloth*-market, *i. e.* in bed.

To carry *coals* to *Newcastle.*

Soli lumen mutuari; cælo stellas; ranæ aquam. Crocum in Cicam, Tibi sc. maximè abundat: Noctuas Athenas. Porter de fueilles au bois. *Gall.* To carry leaves to the wood. *Alcinoo poma dare.*

To set *cock* on hoop.

This is spoken of a prodigal, one that takes out the spigget, and lays it upon the top of the barrel, drawing out the whole vessel without any intermission.

His *cockloft* is unfurnished.

i. e. He wants brains. Tall men are commonly like high houses, in which the uppermost room is worst furnished.

To have a *colt*'s tooth in his head.

As is usually spoken of an old man that's wanton and petulant.

To cut one's *comb.*

As is usually done to cocks when gelded; to cool one's courage.

They'll *come* again, as *Goodyer*'s pigs did, *i. e.* never.
Come and welcome, go by and no quarrel.
Command your man and do it yourself.
Ask my *companion* if I be a thief.

In the North they say, Ask my mother if my father be a thief. Demanda al hosto s'egl' ha buon vino. *Ital.* Ask your host if he have good wine.

To *complain* of ease.
To outrun the *constable*.

To spend more than one's allowance or income.

You might be a *constable* for your wit.
Cook-ruffian, able to scald the Devil in his feathers.
To *cool* one's courage.
He's *corn-fed*.
A friend in a *corner*.
To take *counsel* of one's pillow.

Le nuict donne conseil. *Gall.* *Noctu arcenda consilia.* *Inde nox* ἐνυφόνη *dicitur, ὅτι τὸ φρονεῖν τότε μάλιστα τοῖς ἀνθρώποις παραγίνεται.* La notte è madre di pensieri. *Ital.* The night is the mother of thoughts.

Counsel's as good for him as a shoulder of mutton for a sick horse.
What is got in the *county* is lost in the hundred.

What is got in the whole sum is lost in particular reckonings, or in general, what is got one way is lost another.

Court holy-water.

Eau beniste de la cour. *Gall.* Fair words and nothing else.

One of the *court* but none of the counsel.
All the *craft* is in the catching.
To speak as though he would *creep* into one's mouth.
He hath never a *cross* to bless himself withal.

i. e. No money, which hath usually a cross on the reverse side.

To have *crotchets* in one's crown.
You look as if you was *crow*-trodden.
You look as though you would make the *crow* a pudding, *i. e.* die.
I have a *crow* to pluck with you.
You need not be so *crusty*, you are not so hard bak'd.
Here's a great *cry* and but a little wool, as the fellow said when he shear'd his hogs.

Assai romor & poca lana. *Ital.* *Asinum tondes.* *Parturiunt montes, &c.*

You *cry* before you're hurt.
Let her *cry*, she'll piss the less.
To lay down the *cudgels*.

His belly cries *cupboard*.
To *curse* with bell, book, and candle.
To be beside the *cushion*.
Aberrari à janua.
To stand for a *cypher*.

D

To take a *dagger* and drown one's self.
To be at *daggers* drawing.
To look as if he had suck'd his *dam* through a hurdle.
To *dance* to every man's pipe or whistle.
To burn *day-light*.
Dead in the nest.
To *deal* fools dole.
To deal all to others and leave nothing to himself.

Good to send on a *dead* body's errand.
To work for a dead horse, *or* goose.
To work out an old debt, or without hope of future reward. Argent receu le bras rompu. *Gall.* The wages had the arm is broken. Chi paga inanzi è servito indietro. *Ital.* He that pays before-hand is served behind-hand. Chi paga inanzi tratto Trova il lavor mal fatto. *Ital.*

If thou hadst the rent of *Dee-mills* thou would'st spend it. *Chesh.*
Dee is the name of the river on which the city *Chester* stands: the mills thereon yield a great annual rent, the biggest of any houses about that city.

As *demure* as if butter would not melt in his mouth.
Some add, And yet cheese will not choke him.

To get by a thing as *Dickson* did by his distress.
That is, over the shoulders, as the vulgar usually say. There is a coincidence in the first letters of *Dickson* and distress; otherwise who this *Dickson* was I know not.

Hold the *dish* while I shed my pottage.
To lay a thing in one's *dish*.
He claps his *dish* at a wrong man's door.
To play the *Devil* in the bulmong, *i. e.* corn mingled of pease, tares, and oats.
If the *Devil* be a vicar thou wilt be his clerk.
Do and undo, the day is long enough.
To play the *dog* in the manger, not eat yourself nor let any body else.
Ἀλλὰ τὸ τῆς κυνὸς ποιεῖς τῆς ἐν τῇ φάτνῃ κατακειμένης ἢ ὅτε αὐτὴ τῶν κριθῶν ἐθέλει, ὅτε τῷ ἵππῳ δυναμένῳ

φαγεῖν ἐπι τρέπει. *Lucian.* *Canis in præsepi*, E come il cane del ortolano, che non mangia de cauoli egli & non ne lascia mangiar altri. *Ital.* Like the gardener's dog who cannot eat the coleworts himself, nor will suffer others.

Dogs run away with whole shoulders.

Not of mutton, but their own; spoken in derision of a miser's house.

We *dogs* worried the hare.

To serve one a *dog-trick*

It would make a *dog* doff his doublet. *Chesh.*

A *dog*'s life, hunger and ease.

To *doat* more on it than a fool on his bable.

He'll not put off his *doublet* before he goes to bed, *i. e.* part with his estate before he die.

You need not *doubt* you are no doctor.

A *dram* of the bottle.

This is the seamens phrase for a draught of brandy, wine, or strong waters.

To *dream* of a dry summer.

One had as good be nibbled to death by *ducks*, *or*, pecked to death by a hen. [by his side.

To take things in *dudgeon*, or to wear a *dudgeon*-dagger

To *dine* with *Duke Humphry*.

That is, to fast, to go without one's dinner. This *Duke Humphry* was uncle to king *Henry* the sixth, and his protector during his minority, Duke of *Gloucester*, renowned for hospitality and good house-keeping. Those were said to dine with *Duke Humphry*, who walked out dinner time in the body of St. *Paul*'s church; because it was believed the Duke was buried there. But (saith Dr. *Fuller*) that saying is as far from truth as they from dinner, even twenty miles off; seeing this the Duke was buried in the church of St. *Albans*, to which he was a great benefactor.

She's past *dying* of her first child, *i. e.* she hath had a bastard.

E

He dares not for his *ears*.

To fall together by the *ears*.

In at one *ear* and out at the other.

Dentro da un orecchia & fuora dal altra. *Ital.*

To *eat* one's words.

You had as good *eat* your nails.

He could *eat* my heart with garlick.

That is, he hates me mortally. So we know some of the *Americans* feast upon the dead carcases of their enemies.

There's as much hold of his word as of a wet *eel* by the tail.

Ἀπ' ἐρᾶς τηὴ ἔγχελυν ἔχεις.

I have *eggs* on the spit.
I am very busy. Eggs if they be well roasted require much turning.

Neither good *egg* nor bird.
You come with your five *eggs* a penny, and four of them be rotten.
Set a fool to roast *eggs*, and a wise man to eat them.
An *egg* and to bed.
Give him the other half *egg*, and burst him.
To smell of *elbow*-grease.
Lucernam olere.

She hath broken her *elbow*.
That is, she hath had a bastard, another meaning of this phrase see in the letter B, at the word *broken*.

Elden hole needs filling. *Darbyshi.*
Spoken of a liar. *Elden* hole is a deep pit in the *Peak* of *Darbyshire* near *Castleton*, fathomless the bottom, as they would persuade us. It is without water, and if you cast a stone into it you may, for a considerable time hear it strike against the sides to and again as it descends, each stroke giving a great report.

To make both *ends* meet.
To bring buckle and thong together.

To have the better *end* of the staff.
He'll have *enough* one day, when his mouth is full of moulds.
A sleeveless *errand*.
Find you without an *excuse* and find a hare without a muse.
Vias novit quibus effugit Eucrates. This *Eucrates* was a miller in *Athens* who, finding that the government was very cunning in finding out shifts and pretences to excuse himself from doing his duty.

I was by (quoth *Pedley*) when my *eye* was put on.
This *Pedley* was a natural fool of whom go many stories.
To cry with one *eye*, and laugh with the other.

F

To set a good *face* on a thing.
Faire bonne mine. *Gall.*
I think his *face* is made of a fiddle, every one that looks on him loves him.
To come a day after the *fair*.
Κατόπιν τῆς ἑορτῆς ἥκεις. *Post festum venisti.* Plat. in Gorg.

It will be *fair* weather when the shrews have dined.
He pins his *faith* on another man's sleeve.
To *fall* away from a horse-load to a cart-load.
Fall back fall edge.
Farewell and be hang'd, friends must part.

Farewell frost, Nothing got nor nothing lost.
He thinks his *fart* as sweet as musk.
He *farts* frankincense.

This is an ancient *Greek* proverb, Βόεειν λιβάνωτον, Self-love makes even a man's vices, infirmities, and imperfections, to please him. *Suus cuique crepitus bene olet.*

He makes a very *fart* a thunder-clap.
All the *fat*'s in the fire.
To *feather* one's nest well.
To go to heaven in a *feather-bed.*
Non est è terris mollis ad astra via.

Better *fed* than taught.
All *fellows* at foot-ball.

If gentlemen and persons ingeniously educated will mingle themselves with rusticks in their rude sports, they must look for usage like to or rather coarser than others.

Go *fiddle* for shives among old wives.
Fight dog, fight bear.
Ne depugnes in alieno negotio.
To *fight* with one's own shadow.

Σκιαμαχεῖν. To fight with shadows, to be afraid of his own fancies, imagining danger where there is none.

To *fill* the mouth with empty spoons.
To have a *finger* in the pye.
He had a *finger* in the pye when he burnt his nail off.
He hath more wit in his little *finger* than thou in thy whole body.
To put one's *finger* in the fire.
Prudens in flammam nè manum injicito. Hieron. Put not your finger needlessly into the fire. Meddle not with a quarrel voluntarily wherein you need not be concerned. *Prov.* xxvi. 17.

To foul one's *fingers* with.
To have a thing at his *fingers* ends.
Scire tanquam ungues digitosque.

His *fingers* are lime-twigs, *spoken of a thievish person.*
All *fire* and tough.
To come to fetch *fire.*
To go through *fire* and water to serve or do one good.
Probably from the two sorts of ordeal by fire and water.

To add fewel to the *fire.*
Oleum camino addere.

All is *fish* that comes to net.
You *fish* fair and catch a frog.
Neither *fish*, nor flesh, nor good red herring.

I have other *fish* to fry.
By *fits* and starts, as the hog pisseth.
To give one a *flap* with the fox's tail, *i. e.* to cozen or defraud one.
He would *flay* a flint, or *flay* a groat, spoken of a covetous person.
To send one away with a *flea* in his ear.

Lo gli ho messo un pulce nel orecchio. *Ital.* It is not easy to conceive by them who have not experienced it, what a buzzing and noise a flea will make there.

It's the fairest *flower* in his crown, *or* garden.
To *fly* at all game.
More *fool* than fidler.
The vicar of *fools* is his ghostly father.
To set the best *foot* forward.
He hath a fair *forehead* to graft on.
Better lost than *found.*
Too *free* to be fat.
He's *free* of *Fumbler's-hall.* Spoken of a man that cannot get his wife with child.
He may e'en go write to his *friends.*

We say it of a man when all his hopes are gone.

To *fry* in his own grease.
Out of the *frying-pan* into the fire.

Cader dalla padella nelle bragie. *Ital.* Sautter de la poile & se jetter dans les braises. *Gall. De fumo in flammam* (which *Ammianus Marcellinus* cites as an ancient proverb) hath the same sense, *Evitatâ Charybdi in Scyllam incidere. Nè cinerem vitans in prunas incidas.* Ἐκ πὸ πῦρ ἐκ τὸ κάπνο. *Lucian.*

You are never well *full* nor fasting.

G

The *gallows* groans for you.
To *gape* for a benefice.
He may go hang himself in his own *garters.*
All your *geese* are swans.

Suum cuique pulchrum. Il suo soldo val tredeci danari. *Ital.* His shilling's worth 13 pence.

You're a man among the *geese* when the gander is away.
What he *gets* he gets out of the fire.
To *get* over the shoulders.
All that you *get* you may put in your eye and see never the worse.
He bestows his *gifts* as broom doth honey.

Broom is so far from sweet that it's very bitter.

I thought I would *give* him one and lend him another, *i. e.* I would be quit with him.

Give a loaf and beg a shive.
There's a *glimmer* in the touch-box.
Out of *God*'s blessing into the warm sun.
Ab equis ad asinos.
Go in *God*'s name, so ride no witches.
Go forward and fall, go backward and marr all.
A fronte præcipitium, à tergo lupi.
I'll *go* twenty miles on your errand first.
To give one as *good* as he brings, *or* his own.
Qui quæ vult dicit quæ non vult audiet. Teren. *Ut salutaris ita resalutaberis.*
One Yate for another, *good* fellow, *v.* in O.
I am a fool, I love any thing that is *good.*
To come from little *good* to stark naught.
Ab equis ad asinos. Mandrabuli in morem. Mandrabulus, finding gold mines in *Samos,* at first offered and gave to *Juno* a golden ram, afterwards a silver one, then a small one of brass, and at last nothing at all.
Some *good* some bad, as sheep come to the fold.
Sunt bona, sunt quædam mediocria, sunt mala plura Quæ legis, &c. Mart.
I'll do my *good-will,* as he said that thresh'd in his cloak.
This was some *Scotchman,* for I have been told, that they are wont to do so: myself have seen them hold plough in their cloaks.
He did me as much *good* as if he had piss'd in my pot-[tage.
To brag of many *good-morrows.*
A *goose* cannot graze after him.
He hopes to eat of the *goose* shall graze on your grave.
Steal my *goose* and stick me down a feather.
He cannot say shooh to a *goose.*
You're a pretty fellow to ride a *goose* a gallop through a [dirty lane.
You find fault with a fat *goose.*
You'll be good when the *goose* pisseth.
All is not *Gospel* comes out of his mouth.
He must have his *grains* of allowance.
A knave or a rogue in *grain.*
That is, of a scarlet dye. The *Alkermes* berry, wherewith they dye scarlet, is called in *Greek,* κατ' ἀντωνομασίαν, κόκκος, that is, *granum* in *Latin,* and in *English* grain.
It goeth against the *grain.*
The grain, *Pecten ligni,* longways the wood, as the fibres run. To go transversly to these fibres is to go against the grain.
Teach your *grandams* { tŏ grope her ducks. / to sup sowre milk.

Aquilam volare, Delphinum natare doce. Il ne faut apprendre aux poissons à nager. *Gall.* You must not teach fish to swim. Teach me to do that I know how to do much better than yourself. Teach your father to beget children. *Sus Minervam.*

He's *gray* before he's good.

To *grease* a fat sow on the arse.

On ne doit pas à gras porceau le cul oindre. *Gall.*

To *grease* a man in the fist.

That is, to put money into his hands; to fee or bribe him.

I'll either *grind* or find.

All bring *grist* to your mill.

To *grow* like a cow's tail, *i. e.* downwards.

He has no *guts* in his brains.

The *anfractus* of the brain, looked upon when the *Dura mater* is taken off, do much resemble guts.

He has more *guts* than brains.

Out of *gun-shot.*

H

To be *hail* fellow well met with one.

It goes against the *hair.*

The hair of most animals lies one way, and if you stroke them down the way the hair lies, your hand slides smoothly down; but if you stroke the contrary way, the hair rises up and resists the motion of your hand.

To take a *hair* of the same dog.

i. e. To be drunk again the next day.

To cut the *hair.*

i. e. To divide so exactly as that neither part have advantage.

You *halt* before you're lame.

To make a *hand* of a thing.

To live from *hand* to mouth.

In diem vivere, or as *Persius, Ex tempore vivere.*

Hand over head, as men took the *covenant.*

Two *hands* in a dish and one in a purse.

To have his *hands* full.

I' ay assez à faire environ les mains. *Gall.*

I'll lay my *hand* on my halfpenny ere I part with i.

To *hang* one's ears.

Demitto auriculas ut iniquæ mentis asellus. Horat.

They *hang* together like burs, *or* like pebbles in a halter.

To catch a *hare* with a tabret.

On ne prend le lievre au tabourin. *Gall.* One cannot catch a hare with a tabret. *Bove venari leporem.*

You must kiss the *hare*'s foot, *or* the cook.

Spoken to one that comes so late that he hath lost his dinner or supper. Why the hare's foot must be kiss'd I know not; why the cook should be kissed there is some reason, to get some victuals of her.

Set the *hare*'s head against the goose giblets.
i. e. Ballance things, set one against another.

It's either a *hare* or a brake-bush.

Γλοῖον ἢ κυνῆ. *Aut navis, aut galerus.* Something if you knew what.

To be out of *harm*'s way.
Ego ero post principia. Terent.

To *harp* upon the same string.
Eandem cantilenam recinere; & eâdem chordâ aberrare. Horat.

He is drinking at the *harrow* when he should be following the plow.
To make a long *harvest* of a little corn.
To hear as hogs do in *harvest*; *or*, with your *harvest* ears.
He is none of the *Hastings*.
Spoken of a slow person. There is an *æquivoque* in the word *Hastings* which is the name of a great family in *Leicestershire*, which were Earls of *Huntington*. They had a fair house at *Ashby de la Zouch*, now much ruined.

Too *hasty* to be a parish clerk.
He knows not a *hawk* from a hand-saw.
To be as good eat *hay* with a horse.
To have his *head* under one's girdle.
He cannot *hear* on that ear.
He may be *heard* where he is not seen.
His *heart* fell down to his hose or heels. *Animus in pedes decidit.*
He is *heart* of oak.
Hell is broken loose with them.
Harrow (or rake) hell, and scum the Devil.
To *help* at a dead lift.
To throw the *helve* after the hatchet.
To be in despair. *Ad perditam securim manubrium adjicere.*

To fish for a *herring*, and catch a sprat.
To be *high* in the instep.
To *hit* the nail on the head.
Toucher au blanc. *Gall.* To hit the white.

To *hit* the bird on the eye.
Hobson's choice.
A man is said to have *Hobson*'s choice, when he must either take what is left him, or choose whether he will have any part or no. This *Hobson* was a noted carrier in *Cambridge*, in king *James*'s time, who partly by

carrying, partly by grazing, raised himself to a great estate, and did much good in the town; relieving the poor, and building a public conduit in the market place.

To make a *hog* or a dog of a thing.
To bring one's *hogs* to a fair market.
To *hold* with the hare and run with the hound.

Not much unlike hereto is that *Latin* one, *Duabus sellis sedere*, i. e. *incertarum esse partium, & ancipiti fide ambabus servire velle*, v. Erasm. *Liberius Mimus* chosen into the senate by *Cæsar*, coming to sit down by *Cicero*, he refusing him, said, I would take you in did we not sit so close (*nisi angustè sederemus*) reflecting upon *Cæsar*, who chose so many into the senate that there was scarce room for them to sit. *Liberius* replied, but you were wont to sit upon two stools (*duabus sellis sedere*) meaning to be on both sides.

He'll find some *hole* to creep out at.
He's all *honey* or all turd.
As *honest* a man as ever { brake bread. / trod on shoe leather.
An *honest* man and a good bowler.
By *hook* or by crook.

Quo jure, quâque injuriâ. Terent. Soit à droit ou à tort. *Gall.*

You'll ride on a *horse* that was foal'd of an acorn.

That is, the gallows.

They cannot set their *horses* together.
He hath good skill in *horse-flesh* to buy a goose to ride on.
See how we apples swim, quoth the *horse-turd*.
To throw the *house* out of the windows.

Τὰ ὑπερτερα νέρτερα θῆσαι.

He is so *hungry* he could eat a horse behind the saddle.

I

To be *Jack* on both sides.

Ἀλλοπρόσαλλος. A turn-coat, a weathercock.

To play the *Jack* with one.
To break the *ice*.

Romper il giaccio. *Ital.* *Scindere glaciem.* To begin any hazardous or difficult thing.

Sick of the *idles*.
Sick of the *idle* crick, and the belly-wark in the heel.

Belly-wark, *i. e.* belly-ake. It is used when people complain of sickness for a pretence to be idle upon no apparent cause.

You'll soon learn to shape *idle* a coat.
Give him an *inch* and he'll take an ell.

He hath no *ink* in his pen, *i. e.* no money in his purse, or no wit in his head.

K.

To lay the *key* under the threshold.
To *kill* with kindness.

So the ape is said to strangle her young ones by embracing and hugging them. And so may many be said to do, who are still urging their sick friends to eat this and that and the other thing, thereby clogging their stomachs and adding fewel to their diseases; fondly imagining, that if they eat not a while they'll presently die.

Kim kam.
It comes by *kind*, it costs him nothing.
A man of a strange *kidney*.
Whosoever is *king* thou'lt be his man.
I'll make one, quoth *Kirkham*, when he danc'd in clogs.
You would *kiss* my arse before my breeches are down.
She had rather *kiss* than spin.
Kit after kind.

A chip of the old block. Qui naist de geline il aime à grater. *Gall.* He that was born of a hen loves to be scraping.

Kit careless, your arse hangs by trumps.
As very a *knave* as ever piss'd.
Knit my dog a pair of breeches and my cat a cod-piece.
He hath tied a *knot* with his tongue that he cannot untie with all his teeth. Meaning matrimony.
It's a good *knife*; it will cut butter when 'tis melted.
A good *knife*, it was made five miles beyond *Cutwell*.
You say true, will you swallow my *knife*?
It does me *Knight*'s service.
He got a *knock* in the cradle.
To *know* one from a black sheep.
To *know* one as well as a begger knows his dish.
To *know* one no more than he does the *Pope* of *Rome*.
Better *known* than trusted.

L

To have nothing but one's *labour* for one's pains.

Avoir l'aller pour le venir. *Gall.* To have one's going for one's coming.

You'll go up the *ladder* to bed, *i. e.* be hang'd.
At *latter* Lammas.

Ad Græcas calendas, *i. e.* never. Ἐπειὴν ἡμίονοι τεκέωσι. *Cùm muli pariunt.* Herodot.

Help the *lame* dog over the stile.
He was *lapp'd* in his mother's smock.
The *lapwing* cries most farthest from her nest.

To *langh* in one's face and cut his throat.

As bottled ale is said to do. Da una banda m' onge, da l' altra me ponge. *Ital.*

He can *laugh* and cry both in a wind.
To *laugh* in one's sleeve.
More like the Devil than St. *Lawrence.*
He'll go to *law* for the wagging of a straw.
To have the *law* in one's own hand.
She doth not *leap* an inch from a shrew.
To *leap* over the hedge before you come at the stile.
She hath broken her *leg* above the knee, *i. e.* had a bastard.
He's on his last *legs.*
To have the *length* of one's foot.
To *lick* one's self whole again.
To *lick* honey through a cleft stick.
To *lie* as fast as a dog can lick a dish.
That's a *lie* with a latchet, All the dogs in the towns cannot match it.
To tell a man a *lie*, and give him a reason for it.
To stand in one's own *light.*
Like me, God bless the example.
If the *lion*'s skin cannot the fox's shall.

Si leonina pellis non satis est, assuenda vulpina. Coudre le peau de regnard à celle du lion. *Gall.* To attempt or compass that by craft which we cannot obtain or effect by force. *Dolus an virtus quis in hoste requirit.*

If he were as long as he is *lither*, he might thatch a house without a ladder. *Chesh.*
To send by *Tom Long* the carrier.
He *looks* as if he had neither won nor lost.
He stands as if he were moped, in a brown study, unconcern'd.

To *lose* one's longing.
He'll not *lose* { the droppings of his nose. / the paring of his nails.

Egli scortarebbe un pedocchio per haverne la pelle. *Ital.* He would flay a louse to get the skin. *Aquam plorat cùm lavat fundere.* Plaut.

Ware skins, quoth *Grubber*, when he flung the *louse* into the fire.
There's *love* in a budget.
To *love* at the door and leave at the hatch.
See for your *love*, and buy for your money.
I could not get any neither for *love* nor money.
To leave one in the *lurch.*

M

Madge good cow gives a good pail of milk, and then kicks it down with her foot.

To correct, *or*, mend the *Magnificat.*

i. e. To correct that which is without any fault or error. *Magnificat* is the Virgin *Mary*'s hymn, *Luke* i. So called from the first word of it, which is *Magnificat.* As the other hymns are called *Benedictus, Nunc dimittis, Te Deum, &c.* For the same reason. *Nodum in scirpo quærere.*

She's a good *maid* but for thought, word, and deed.

There are never the fewer *maids* for her.

Spoken of a woman that hath maiden children.

For my peck of *malt* set the kiln on fire.

This is used in *Cheshire*, and the neighbouring countries. They mean by it, I am little concerned in the thing mentioned: I care not much come on it what will.

One lordship is worth all his *manners.*

There is an *æquivoque* in the word manners, which if written with an *e* signifies *mores*, if with an *o manneria*; howbeit in the pronunciation they are not distinguished; and perhaps in writing too they ought not.

You know good *manners*, but you use but a few.

To miss his *mark.*

Aberrare a scopo, non attingere scopum, or *extra scopum jaculare.*

She hath a *mark* after her mother.

That is, she is her mother's own daughter. *Patris est filias.*

The gray *mare* is the better horse.

i. e. The woman is master, or we say wears the breeches.

I'll not go before my *mare* to the market.

I'll do nothing preposterously: I'll drive my mare before me.

All is well, and the man hath his *mare* again.

Much *matter* of a wooden platter.

Δεινὰ περὶ φακῆς *Miru de lente.* A great stir about a thing of nothing.

One may know your *meaning* by your gaping.

You *measure* every one's corn by your own bushel.

Tu misuri gli altri col tuo passetto. *Ital.*

To *measure* his cloth by another's yard.

To bring *meat* in its mouth.

Meddle with your old shoes.

I'll neither *meddle* nor make, said *Bill Heaps*, when he spill'd the butter-milk.

To *mend* as sowre ale does in summer.

I cry you *mercy*, I took you for a join'd stool.

To spend his *Michaelmas* rent in *Midsummer* moon.

You'd marry a *midden* for muck.

Either by *might* or by sleight.
I can see as far into a *mill-stone* as another man.
A *Scotch-mist*, that will wet an *Englishman* to the skin.
Mock not (quoth *Montford*) when his wife call'd him
To have a *month*'s mind to a thing. [cuckold.

In ancient wills we find often mention of a month's mind, and also of a year's mind, and a week's mind: they were lesser funeral solemnities appointed by the deceased at those times, for the remembrance of him.

Tell me the *moon*'s made of green cheese.
Qui si cælum ruat?
You may as soon shape a coat for the *moon*.
To make a *mountain* of a mole-hill.
Arcem ex cloaca facere, ex elephanto muscam.
To speak like a *mouse* in a cheese.
Your *mouth* hath beguiled your hands.
You'st have his *muck* for his meat. *Yorksh.*
He hath a good *muck-hill* at his door, *i. e.* he is rich.

N

He had as good eat his *nails*.
You had not your *name* for nothing.
Φερώνυμος.
I took him *napping*, as *Moss* took his mare.

Who this *Moss* was is not very material to know: I suppose some such man might find his mare dead, and taking her to be only asleep might say, *Have I taken you napping?*

I'll first see thy *neck* as long as my arm.
To seek a *needle* in a bottle of hay.
I may see him *need*, but I'll not see him bleed.

Parents will usually say this of prodigal or undutiful children; meaning, I will be content to see them suffer a little hardship, but not any great misery or calamity.

As much *need* of it as he has of the pip, *or* of a cough.
Tell me *news*.
More *nice* than wise.
Nichils in nine pokes, *or* nooks. *Chesh. i. e.* nothing at all.
To bring a *noble* to nine-pence, and nine-pence to nothing.
Il fait de son teston six sols. *Gall.* To bring an abbey to a grange.
He hath a good *nose* to make a poor man's sow.
Il seroit bon truy à pauvre homme. *Gall.*
To hold one's *nose* to the grindstone.
To follow one's *nose*.
To lead one by the *nose*.
Menar uno per il naso. *Ital.* Τῆς ῥινὸς ἕλκεσθαι. This is an

ancient *Greek* proverb. *Erasmus* saith the metaphor is taken from Buffles, who are led and guided by a ring put in one of their nostrils, as I have often seen in *Italy:* so we in *England* are wont to lead bears.

To put one's *nose* out of joint.
You make his *nose* warp.
It will be a *nosegay* to him as long as he lives.

It will stink in his nostrils, spoken of any bad matter a man hath been engaged in.

O

To cut down an *oak* and set up a straw-berry.

Cavar un chiodo & plantar una cavicchia. *Ital.* To dig up a nail and plant a pin.

To have an *oar* in every man's boat.
Be good in your *office*, you'll keep the longer on.
To give one a cast of his *office*.
He hath a good *office*, he must needs thrive.
To bring an *old* house on one's head.
To rip up *old* sores.
To cast up *old* scores.
Once at a coronation.
Never but *once* at a wedding.
Once and use it not.
One yate for another, good fellow.

They father the original of this upon a passage between one of the Earls of *Rutland* and a country fellow, The earl riding by himself one day overtook a country man, who very civilly opened him the first gate they came to, not knowing who the earl was. When they came to the next gate, the earl expecting he should have done the same again, Nay soft, saith the country man, *One yate for another, good fellow.*

A man need not look in your mouth to know how *old* you are.

Facies tua computat annos.

To make *orts* of good hay.
Over shoes over boots.

This hath almost the same sense with that, *Ad perditam securim manubrium adjicere.*

A shive of my *own* loaf.
A pig of my *own* sow.
To out-shoot a man in his *own* bow.
The black *ox* never trod on his foot.

i. e. He never knew what sorrow or adversity meaned.

P

MAKE a *page* of your own age.

i. e. Do it yourself.

To stand upon one's *pantofles*.
To *pass* the pikes.
He is pattring the Devil's *Pater-noster*.
When one is grumbling to himself, and it may be cursing those that have anger'd or displeased him.
To *pay* one in his own coin.
He is going into the *pease*-field, *i. e.* falling asleep.
To be in a *peck* of troubles.
To take one a *peg* lower.
Penny-wise and pound foolish.
Μετρῷ ὕδωρ πίνοντες, ἀμέτρως μάζαν ἔδοντες. *i. e. Ad mensuram aquam bibunt, sine mensura offam comedentes.* He spares at the spiggot, and lets it out at the bung-hole.
He thinks his *penny* good silver.
To take *pepper* in the nose.
To take *physick* before one be sick.
To *pick* a hole in a man's coat.
He knows not a *pig* from a dog.
Pigs play on the organs.
A man so called at *Hog's Norton*, in *Leicestershire*, or *Hock's Norton*.
Pigs fly in the air with their tails forward.
To shoot at a *pigeon* and kill a crow.
Not too high for the *pye*, nor too low for the crow.
If there be no remedy then welcome *Pillwall*.
To be in a merry *pin*.
Probably this might come from drinking at pins. The *Dutch*, and *English* in imitation of them, were wont to drink out of a cup marked with certain pins, and he accounted the man that could nick the pin; whereas to go above or beneath it was a forfeiture. *Dr. Faller Eccles. Hist. lib.* 3. *p.* 17.
As surely as if he had *piss'd* on a nettle.
To *piss* in the same quill.
To stay a *pissing*-while.
He'll *play* a small game rather than stand out.
Aulædus sit qui citharœdus esse non potest.
Let the *plough* stand to catch a mouse.
To be tost from *post* to pillory.
To go to *pot*.
I know him not should I meet him in my *pottage*-dish.
To *prate* like a parrot.
To say his *prayers* backward.
To be in the same *predicament*.
To have his head full of *proclamations*.
Provender pricks him.

To come in *pudding* time.
Her *pulse* beats matrimony.
To no more *purpose* than to beat your heels against the [ground, *or* wind.
To as much *purpose* as the geese slur upon the ice. *Chesh.*
To as much *purpose* as to give a goose hay. *Chesh.*

Q

To be in a *quandary*.
To pick a *quarrel*.
He'll be *quartermaster* where e'er he comes.
To touch the *quick*, *or* to the quick.

R

To lie at *rack* and manger.
If it should *rain* pottage he would want his dish.
He is better with a *rake* than a fork, *& vice versâ*.
Most men are better with a rake than a fork, more apt to pull in and scrape up than to give out and communicate.

No *remedy* but patience.
Set your heart at *rest*.
You *ride* as if you went to fetch the midwife.
You shall *ride* an inch behind the tail.
He'll neither do *right* nor suffer wrong.
Give me *roast-meat*, and beat me with the spit, *or* run it in [my belly.
You are in your *roast-meat* when others are in their fod.
Priusquam mactaris excorias.

To *rob* the spittle.
To *rob Peter* to pay *Paul*.
Il oste à S. Pierre pour donner a S. Pol. *Gall.*

He makes *Robin Hood*'s penny-worths.
This may be used in a double sense; either he sells things for half their worth: *Robin Hood* afforded rich penny-worths of his plunder'd goods; or he buys things at what price he pleases: the owners were glad to get any thing of *Robin Hood*, who otherwise would have taken their goods for nothing.
To have *rods* in piss for one.
You gather a *rod* for your own breech.
Tel porte le baston dont à son regret le bat on. *Gall.* Ὅιτ' ἀυτῳ κακὰ τεύχει ἀνὴρ ἄλλῳ κακα τεύχων. *Hesiod.* Ἐτὶ σαυτῷ την σεληύην καθελεῖς. *In tuum ipsius caput lunam deducis.*

Right Roger, your sow is good mutton.
To twist a *rope* of sand.
Ἐκ τῆς ψάμμυ χοινίον πλέκειν.

A *rope* and butter, if one slip the other may hold.
I thought I had given her *rope* enough, said *Pedley*,
He *rose* on his right side. [when he hang'd his mare.
To give one a *Rowland* for an *Oliver*.

That is, *Quid pro quo*, to be even with one. Je lui bailleray Guy contre Robert. *Gall.*

To *run* through thick and thin.
His shoes are made of *running* leather.
To *run* the wild goose chase.
To *row* one way and look another.

As skullers do, Δεξιὰν εἰς ὑπόδημα, ἀριστερὰν εἰς ποδόνιτρον. *Aristoph. apud Suidam. Altera manu fert lapidem, panem ostentat alterâ.* Plaut.

S

More *sacks* to the mill.
To come *sailing* in a sow's ear.
To scape a *scowering*.
You make me *scratch* where it doth not itch.
The *sea* complains it wants water.
That would I fain *see*, said blind *George* of *Hallowee*.
To *set* up one's staff.

i. e. To resolve to abide in a place.

To *set* up his sail to every wind.

Faire voile à tout vent. *Gall. Evannare ad omnem auram.* Nazianzen.

Share and share like, some all, some never a whit.

Leonina Societas.

To cast a *sheep*'s eye at one.
To cast an old *shoe* after one.
Not worth *shoe-buckles*.
To make a fair *show* in a country church. [*Chesh.*
Good to fetch a *sick* man sorrow and a dead man woe.
To pour water into a *sieve*.

Cribro aquam haurire.

To *sing* the same song.

Cantilenam eandem canere. Terent. Phorm. *Crambe bis cocta.* Nothing more troublesome and ungrateful than the same thing over and over.

Thou *singest* like a bird call'd a swine.
Sink or swim.
To call one *Sir* and something else, *i. e.* Sirrah.
To set all at *six* and seven.
To sit upon one's *skirts*.

To *slander* one with a matter of truth.
To *sleep* a dog's sleep.
Slow and sure. *This might have been put among the sen-tences.*
I *smell* a rat.
To drive *snails*: A *snail's* gallop.
Testudineus gradus. Plaut. *Vicistis cochleam tarditate.* Idem.

Tell me it *snows.*
To take a thing in *snuff.*
To have a *soft* place in his head.
Fair and *softly*, as lawyers go to heaven.
As *softly* as foot can fall.
Suspensos pedes ponere. Quintil. *Suspenso gradu ire.* Terent.

To take a wrong *sow* by the ear.
A *sow* to a fiddle.
Ὄνος λύρας. *Asinus ad lyram.*

To *sow* his wild oats.
As they *sow* so let them reap.
Ut sementem feceris ita metes.

To be tied to the *sowre* apple-tree.
i. e. To be married to an ill husband.

To call a *spade* a spade.
You never *speak* but your mouth opens.
Spick and span new.
From *spica* an ear of corn, and the spawn of fishes, saith Mr. *Howel*: but rather as I am informed by a better author; spike is a sort of nail, and spawn is a chip of a boat; so that it is all one as to say, *Every chip and nail is new.*

Spare at the *spicket* and let it out at the bung-hole.
E tien su dalla spina & spande dal coccone. *Ital.*

He hath *spit* his venom.
Spit in your hand and take better hold.
You would *spy* faults if your eyes were out.
To make one a *stalking*-horse.
What *starve* in a cook's-shop?
Endurer la soif aupres d' une fontaine, *Gall.* Mourir de faim aupres de mestier. *Gall.* This may be made a sentence by putting it imperatively. *Never starve, &c.*

To go through *stitch* with a business.
To *stick* by the ribs.
He hath swallowed a stake he cannot *stoop.*
The more you *stir* the worse you stink.
Μὴ κινεῖν κακὸν ἓν κείμενον. *Plus latent stercora mota*

Quanto piu si ruga tanto pia puzza il stronzo. *Ital.* The more you stir a turd, &c.

To *strain* at a gnat, and swallow a camel.
To *stumble* at a straw, and leap over a block.

These two proverbs have the same sense: the former is used by our Saviour. *Matth.* xxiii. 24.

When two *Sundays* meet, *i. e.* never. *Ad Græcas Calendas.*
To *swallow* an ox, and be chok'd with the tail.

It hath the same sense with the two last save one.

He'll *swear* { through an inch board. / dagger out of sheath. / the Devil out of hell.

T

To thrust his feet under another man's *table.*
Alieno vivere quadrâ.

To *take* from one's right side, to give to one's left.
To *take* one up before he is down.
Tell you a *tale*, and find you ears.
A *tale* of a tub.
To tell *tales* out of school.
To *talk* like an apothecary.
Totterden-steeple's the cause of *Goodwin*'s sands.

This proverb is used when an absurd and ridiculous reason is given of any thing in question; an account of the original whereof I find in one of Bishop *Latimer*'s sermons in these words: Mr. *Moore* was once sent with commission into *Kent*, to try out, if it might be, what was the cause of *Goodwin*'s sands, and the shelf which stopped up *Sandwich* haven. Thither cometh Mr. *Mopre*, and calleth all the country before him, such as were thought to be men of experience, and men that could of likelihood best satisfy him of the matter concerning the stopping of *Sandwich* haven. Among the rest came in before him an old man with a white head, and one that was thought to be little less than an hundred years old. When Mr. *Moore* saw this aged man, he thought it expedient to hear him say his mind in this matter (for being so old a man, it was likely that he knew most in that presence, or company.) So Mr. *Moore* called this old aged man unto him, and said, Father (said he) tell me if you can, what is the cause of the great arising of the sands and shelves here about this haven, which stop it up, so that no ships can arrive here. You are the oldest man I can espy in all the company, so that if any man can tell any cause of it, you of all likelihood can say most to it, or at leastwise more than any man here assembled. Yea forsooth, good Mr. *Moore*, quoth this old man, for I am well nigh an hundred years old, and no man here in this company any thing near my age. Well then (quoth Mr. *Moore*) how say you to this matter? What think you to be the cause of these shelves and sands, which stop up *Sandwich* haven? Forsooth sir; (quoth he) I am an old man, I think that *Tenterton*-steeple is the cause of *Goodwin*'s sands. For I am an old man sir (quoth he) I may remember the buildings of *Tenterton-*

steeple, and I may remember when there was no steeple at all there. And before that *Tenterton*-steeple was in building, there was no manner of talking of any flats, or sands that stopped up the haven; and therefore, I think that *Tenterton*-steeple is the cause of the decay and destroying of *Sandwich* haven —Thus far the bishop.

I'll *thank* you for the next, for this I am sure of.
There's a *thing* in't (quoth the fellow) when he drank the dish-clout. [my own.
I'll not pull the *thorn* out of your foot and put it into
To stand upon *thorns*.
Thrift and he are at a fray.
When *thrift*'s in the field, he's in town.
He struck at *Tib*, but down fell *Tom*.
His *tongue*'s no slander.
Your *tongue* runs before your wit.

This is an ancient form of speech: I find it in *Isocrates*'s Oration to *Demonicus*, Πολλῶν γὰρ ἡ γλῶττα προτρέκει τῆς διανοίας.

His *tongue* runs on wheels (or at random.)
To have a thing at one's *tongue*'s end, or at the tip of *Tooth* and nail. [one's tongue.
Manibus pedibúsque. Remis velisque.

To have an aking *tooth* at one.
From *top* to toe.
Topsy turvy.
I would not *touch* him with a pair of tongs.
To it again, no body comes.

Nemo nos insequitur aut impellit. Erasmus ex Platone; who tells us that this proverb continues to this day in common use (among the *Dutch* I suppose) to signify, that it is free for us to stay upon any business (*immorari in re aliqua.*)

To drive a subtle *trade*.
To put one to his *trumps*. [can *throw* a mill-stone.
I'll *trust* him no farther than I can fling him; *or*, than I
You may *trust* him with untold gold.
To *turn* with the wind, *or* tide.
To *turn* over a new leaf.
To *turn* cat in pan.
In the *twinkling* of an eye.
To stop *two* gaps with one bush.
To stop *two* mouths with one morsel.

Duas tunit parietes eâdem fidelia. Unicâ filiâ duos parare genetos: This is a modern proverb, but deserves, (saith *Erasmus*) to be numbered amongst the ancient ones. I find it among the *French*, D' une fille deux gendres. To get himself two sons in law with one daughter.

To kill *two* flies with one flap.
To kill *two* birds with one shaft (*or* stone).
D' une pierre faire deux coups. *Gall.* Di un' dono far duoi amici. *Ital.* To make two friends with one gift. Pigliar due colombe con una fava. *Ital.* To take two pigeons with one bean.

To carry *two* faces under one hood.
Il a une face à deux visages. *Gall.* Due visi sotto una beretta. *Ital.*

To have *two* strings to one bow.
Il fait bien avoir deux chordes en son arc. *Gall.* This may be made a sentence by adding to it, It is good, or such like words: *Duabus ancoris fultus.*

Two hands in a dish, and one in a purse.
To have *thwitten* a mill post to a pudding-prick.
She's cured of a *tympany* with two heels.

U

To nourish a *viper* in one's bosom.
Tu ti allevi la biscia in seno. *Ital.* Θρέψαι καὶ ἀνκιδεῖε, θρέψαι κύνας. Theocr. in hodoep. *Colubrum in sinu fovere.* Est apud Æsopum Apologus de rustico quodam in hanc rem.

Nothing but *up* and ride?
To be *up* the queen apple-tree.
No sooner *up*, but the head in the Aumbrey, and nose [in the cup.

W

A *warrant* seal'd with butter.
To look to one's *water*.
To cast *water* into the *Thames*.
Lumen soli mutuari. &c.

You can't see green cheese, but your teeth must *water*.
I'll not *wear* the wooden dagger, *i. e.* lose my winnings.
Wear a horn and blow it not.
To come home by *weeping* cross.
This *weeping-cross*, which gave occasion to this phrase, is about two miles distant from the town of *Stafford*.

You may make as good musick on a *wheel-barrow*.
Without *welt* or guard.
All shall be *well* and *Jack* shall have *Jill*.
With a *wet* finger.
Levi brachio & molli brachio.

But *when*, quoth *Kettle* to his mare? *Chesh.*
Whist whist, I smell a bird's nest.
You'll make an end of your *whistle* though the cart [overthrow.
Whist and catch a mouse.

To let leap a *whiting*.
i. e. To let slip an opportunity.

She's neither *wife*, widow, nor maid.
Your *wind-mill* dwindles into a nut-crack.
All this *wind* shakes no corn,
Either *win* the horse or lose the saddle.
Aut ter sex aut tres tesseræ. Ἢ τρὶς ἓξ ἢ τρεῖς κύβοι,
The ancients used to play with three dice, so that thrice six must needs be the best, and three aces the worst chance. They called three aces simply three dice, because they made no more than the number of the dice. The ace side was left empty without any spot at all, because to count them was no more than to count the dice. Hereupon this chance was called, *Jactus inanis*, the empty chance.

Wind and weather do thy worst.
To go down the *wind*.
Win it and wear it.
To have one in the *wind*.
To have *wind-mills* in his head.
Keep your *wind*, *&c. v.* breath.
You may *wink* and chuse.
Ἐνμήλιος ἵππος. *Thrax ad Thracem compositus.*

He shews all his *wit* at once.
God send you more *wit*, and me more money.
You were born when *wit* was scant.
Your *wits* are on wooll gathering.
You have *wit* enough to drown ships in.
You give the *wolf* the weather to keep.
Ha dato la pecora in guardia al lupo. *Ital. Ovem lupo commisisti.*

To have a *wolf* by the ears.
This is also a Latin proverb, *Lupum auribus tenere.* When a man hath a doubtful business in hand, which it is equally hazardous to pursue or give over; as it is to hold or let go a wolf which one hath by the ears.

To be in a *wood*.
You cannot see *wood* for trees.
In mari aquam quæris.

To make *woof* or *warp* of any business.
A *word* and a blow.
When he should *work*, every finger is a thumb.
If any thing stay let *work* stay.
The *world* is well amended with him.
To have the *world* in a string.
He has a *worm* in his brain.
Not *worthy* to carry his books after him.

Not *worthy* to be named the same day.
Not *worthy* to wipe his shoes.

Indignus qui illi mutellam porrigat.
Dispeream si tu Pyladi præstare matellam
Dignus es, aut porcos pascere Pirithoi. Martial.

Not *worthy* to carry guts after a bear.

Proverbial Similies, in which the Quality and Subject begin with the same Letter.

As bare as a bird's arse, *or* as the back of my hand.
As blind as a beetle or bat.

Talpâ cæcior. As blind as a mole, though indeed a mole be not absolutely blind; but hath perfect eyes, and those not covered with any membrane, as some have reported: but open, and to be found without side the head, if one search diligently, otherwise they may easily escape one, being very small and lying hid in the furr. So that it must be granted, that a mole sees but obscurely, yet so much as is sufficient for her manner of living, being most part under ground. *Hypsæa cæcior.* This *Hypsæa* was a woman famous for her blindness. *Tiresia cæcior.* The fable of *Tiresias*, and how he came to be blind, is well known. *Leberide cæcior.* *Est autem Leberis exuviæ sive spolium serpentis, in quo apparent effigies duntaxat oculorum, ac membranula quædam tenuissima quæ serpentum oculi præteguntur.* A beetle is thought to be blind, because in the evening it will fly with its full force against a man's face, or any thing else which happens to be in its way; which other insects, as bees, hornets, &c. will not do.

To blush like a black dog.
As bold as blind *Bayard.*
As bold as *Beauchamp.*

Of this surname there were many Earls of *Warwick*, amongst whom (saith Dr. *Fuller*) I conceive *Thomas*, the first of that name gave chief occasion to this proverb; who in the year 1346, with one squire and six archers, fought in hostile manner with an hundred armed men, at *Hogges* in *Normandy*, and overthrew them, slaying sixty *Normans*, and giving the whole fleet means to land.

As brisk as a body louse.
As busy as a bee.
As clear as chrystal.
As cold as charity.
As common as *Coleman* hedge.
As coy as *Croker*'s mare.
As cunning as *Craddock*; *&c.*
As dead as a door nail.
As dull as dun in the mire.
To feed like a farmer, *or* freeholder.

As fine as fivepence.
As fit as a fiddle.
As flat as a flounder.
As grave as an old gate post.
As hard as horn.
As high as three horse-loaves.
As high as a hog all but the bristles.
Spoken of a dwarf in derision.

As hungry as a hawk, *or* horse.
As kind as a kite, all you cannot eat you'll hide.
As lazy as *Ludlam*'s dog, that lean'd his head against a wall to bark.
As mad as a *March* hare.
Fœnum habet in cornu.

As merry as the maids.
As nice as a nun's hen.
As pert as a pearmonger's mare.
As plain as a pack-saddle, *or* a pike-staff.
As plump as a partridge.
As proud as a peacock.
As seasonable as snow in summer.
As soft as silk.
As true as a turtle to her mate.
As warm as wooll.
As wise as *Waltham*'s calf, that ran nine miles to suck a bull.
As wise as a wisp, *or* woodcock.
As welcome as water into a ship, *or*, into one's shoes.
As weak as water.

Others.

As angry as a wasp.
As bald as a coot.
As bare as the back of my hand.
As bitter as gall. *Ipsa bile amariora.*
As black as a coal; as a crow or raven; as the Devil, as jet, as ink, as soot.
As busy as a hen with one chicken.
As busy as a good wife at oven; and neither meal nor dough.
He's like a cat, fling him which way you will he'll light on his legs.
She's like a cat, she'll play with her own tail.
He claws it as *Clayton* claw'd the pudding, when he eat bag and all.
As clear as a bell.
Spoken principally of a voice or sound without any jarring or harshness.

As clear as the sun,
As comfortable as matrimony.

It becomes him as well as a sow doth a cart-saddle.

As crowse as a new-washen-louse.

This is a *Scotch* and *Northern* proverb. Crowse signifies brisk, lively.

As dark as pitch.

Blackness is the colour of darkness.

As dead as a herring.

A herring is said to die immediately after it is taken out of its element the water; that it dies very suddenly myself can witness; so likewise do pilchards, shads, and the rest of that tribe.

As dear as two eggs a penny.

As like a dock as a daisy.

That is, very unlike.

As dizzy as a goose.

As drunk as a beggar.

This proverb begins now to be disused, and instead of it people are ready to say, As drunk as a lord: so much hath that vice (the more is the pity) prevailed among the nobility and gentry of late years.

As dry as a bone.

As dull as a beetle.

As dun as a mouse.

As easy as pissing a bed, as to lick a dish.

As false as a Scot.

I hope that nation generally deserves not such an imputation; and could wish that we *Englishmen*, were less partial to ourselves, and censorious of our neighbours.

As fair as Lady *Done*. *Chesh.*

The *Done*'s were a great family in *Cheshire*, living at *Utkinton* by the forest side: nurses use there to call their children so if girls, if boys Earls of *Derby*.

As fast as hops.

As fat as butter, as a fool, as a hen in the forehead.

To feed like a freeholder of *Macklesfield*, who hath neither corn nor hay at *Michaelmas*. *Chesh.*

This *Macklesfield or Maxfield*, is a small market town and borough in *Cheshire*.

As fierce as a goose.

As fine (or proud) as a lord's bastard.

As fit as a pudding for a friar's mouth.

As fit as a shoulder of mutton for a sick horse.

As flattering or fawning as a spaniel.

As fond of it as an ape of a whip and a bell.

To follow one like a St. *Anthony*'s pig.

It is applicable to such as have servile saleable souls, who for a small

reward will lacquay it many miles, being more officious and assiduous in their attendance than their patrons desire. St. *Anthony* is notoriously known to be the patron of hogs, having a pig for his page in all pictures; I am not so well read in his legend as to give the reason of it; but I dare say there is no good one.

As freely as St. *Robert* gave his cow.

This *Robert* was a *Knareburgh* saint, and the old women there can still tell you the legend of the cow.

As hollow as a gun; as a kex.

A kex is a dried stalk of hemlock, or of wild cicely.

As free as a blind man is of his eye.
As free as an ape is of his tail.
As free as a dead horse is of farts.
As fresh as a rose in *June*.
As full as an egg is of meat.

E pieno quanto un novo. Ital.

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As full as a piper's bag; as a tick.
As full as a toad is of poison.
As full as a jade, quoth the bride.
As gant as a grey-hound.
As glad as a fowl of a fair day.
To go like a cat upon a hot bake-stone.
To go out like a candle in a snuff.
As good as *George* of *Green*.

This *George* of *Green* was that famous *Pindar* of *Wakefield*, who fought with *Robin Hood* and little *John* both together, and got the better of them, as the old ballad tells us.

As good as goose-skins that never man had enough of.
As good as ever flew in the air. [*Chesh.*
As good as ever went endways.
As good as ever the ground went upon.
As good as ever water wet.
As good as ever twang'd.
As good as any between *Bagshot* and *Baw-waw*.

There is but the breadth of a street between these two.

As greedy as a dog.
As green as grass; as a leek.
As hail as a roch, fish whole.

E sano come un pesce. Ital.

As hard-hearted as a *Scot* of *Scotland*.
As hasty as a sheep, so soon as tail is up the turd is out.
To hold up his head like a steed of ten pounds.
As hot as a toast.
To hug one as the Devil hugs a witch.

As hungry as a church-mouse.
As innocent as a Devil of two years old.
A conscience as large as a shipman's hose.
As lawless as a town-bull.
As lazy as the tinker who laid down his budget to fart.
As lean as a rake.
To leap like a cock at a black-berry.

Spoken of one that desires and endeavours to do harm but cannot.

As lecherous as a he-goat.
As light as a fly.
To lick it up like *Lim* hay. *Chesh.*

Lim is a village on the river *Mersey* that parts *Cheshire* and *Lancashire*, where the best hay is gotten.

As like his own father as ever he can look.
As like one as if he had been spit out of his mouth.
As like as an apple to an oyster.
As like as four-pence to a groat.
As like as nine-pence to nothing.
No more like than chalk and cheese.
To look like the picture of ill luck.
To look like a strain'd hair in a can. *Chesh.*
To look like a drown'd mouse.
To look like a dog that hath lost his tail.
To look as if he had eaten his bed-straw.
To look on one as the Devil looks over *Lincoln.*

Some refer this to *Lincoln*-minster, over which when first finished the Devil is supposed to have looked with a torve and terrick countenance, as envying mens costly devotion; saith Dr. *Fuller*; but more probable it is that it took its rise from a small image of the Devil standing on the top of *Lincoln* College in *Oxford.*

As loud as a horn.
To love it as a cat loves mustard.
To love it as the Devil loves holy water.
To love it as a dog loves a whip.
As good luck as had the cow, that stuck herself with her own horn.
As good luck as the lousy calf, that lived all winter and died in the summer.
As melancholy as a gib'd cat.
As merry as cup and can.
As merry as a cricket.
As mild (or gentle) as a lamb.
As natural to him as milk to a calf.
As necessary as a sow among young children.
As nimble as an eel.

As nimble as a cow in a cage.
As nimble as a new gelt dog.
As old as *Charing-Cross.*
As plain as the nose on a man's face.
As poor as *Job.*

This similitude runs through most languages. In the university of *Cambridge* the young scholars are wont to call chiding Jobbing.

As proud as a cock on his own dunghill.
As proud as an apothecary.
To quake like an aspen leaf.
To quake like an oven.
He's like a rabbet, fat and lean in twenty-four hours.
As red as a cherry; as a petticoat.
As rich as a new shorn sheep.
As right as a ram's horn; as my leg.
As rotten as a turd.
As rough as a tinker's budget.
As safe as a mouse in a cheese; in a malt-heap.
As safe as a crow in a gutter.
As safe as a thief in a mill.
As scabb'd as a cuckow.
To scold like a cut-purse; like a wych-waller. *Chesh.*

That is, a boiler of salt: wych-houses are salt-houses, and walling is boiling.

To scorn a thing as a dog scorns a tripe.
As sharp as a thorn, as a rasor, as vinegar.
Aceto acrius.

As much sibb'd as sieve and ridder, that grew in the same wood together.

Sibb'd, that is, a kin. In *Suffolk* the banes of matrimony are called *sibberidge.*

As sick as a cushion.
She simpers like a bride on her wedding day.
She simpers like a riven dish.
She simpers like a furmity kettle.
To sit like a frog on a chopping block
As slender in the middle as a cow in the waist.
As slippery as an eel.
As smooth as a carpet. *Spoken of good way.*
As softly as foot can fall.
As sound as a trout.
As sour as verjuice.
As spruce as an onion.
To stink like a poll cat.

As strait as an arrow.
As strait as the back-bone of a herring.
Thou'lt strip it as *Slack* stripp'd the cat, when he pull'd [her out of the churn.
As strong as mustard.
To strut like a crow in a gutter.
As sure as a gun (or as death).
As sure as check, or *Exchequer* pay.

This was a proverb in queen *Elizabeth*'s time; the credit of the *Exchequer* beginning in and determining with her reign, saith Dr. *Fuller*.

As sure (or as round) as a jugler's box.
As sure as a louse in bosom. *Chesh.*
As sure as a louse in *Pomfret*. *Yorksh.*
As sure as the coat's on one's back.
As surly as butcher's dog.
As sweet as honey, or as a nut.
As tall as a May-pole.
As tender as a chicken.
As tender as a parson's leman, *i. e.* whore. [curd.
As tender as *Parnell*, that broke her finger in a posset-
As testy as an old cook.
As tough as whitleather.
As true as God is in heaven.
As true as steel.
As warm as a mouse in a churn.
As wanton as a calf with two dams.
As welcome as *Hopkin*, that came to jail over night and was hang'd the next morning.
As white as the driven snow.
As wild as a buck.
As wily as a fox. [*Chesh.*
As much wit as three folks, two fools and a mad man.
As well worth it as a thief is worth a rope.
Like *Goodyer*'s pig, never well but when he is doing mischief. *Chesh.* [saying nothing. *Chesh.*
He stands like *Mumphazard*, who was hanged for
Like the parson of *Saddleworth*, who could read in no book but his own. *Chesh.* [her foot. *Chesh.*
To come home like the parson's cow with a calf at
To use one like a Jew.

This poor nation was intolerably abused by the *English*, while they lived in this land, especially at *London* on *Shrove-Tuesday*. Thus it came to pass, which God frequently foretold, that they should become a bye-word and a reproach among all nations. Dr. *Fuller*.

He's like a swine, he'll ne'er do good while he lives.

Undone as a man would undo an oyster.
He feeds like a boar in a frank.
He's like a bag-pipe, he never talks till his belly be full.
Like *Hunt's* dog, that will neither go to church nor stay at home.
She goes as if she crack'd nuts with her tail.
As wilful as a pig, he'll neither lead nor drive.
As honest a man as any in the cards (when all the kings are out.)
As good as ever drove top over til'd house. [*Chesh.*
You been like *Smithwick*, either clem'd or borsten.

Proverbial Rhymes and old Saws.

The crab of the wood is sawce very good
For the crab of the sea.
But the wood of the crab is sawce for a drab,
That will not her husband obey.

Snow is white and lies in the dike,
And every man lets it lie:
Pepper is black and hath a good smack,
And every man doth it buy.
Alba ligustra cadunt, vaccinia nigra leguntur. Virg.

My horse pisseth whey, my man pisseth amber;
My horse is for my way, my man is for my chamber.

The higher the plum-tree, the riper the plum.
The richer the cobler, the blacker his thumb.

When *Adam* delv'd and *Eve* span,
Where was then the gentleman?
Upstart a churl and gathered good,
And thence did spring our gentle blood.
Le robbe fanno il primo sangue. *Ital.*

With a red man read thy read;
With a brown man break thy bread:
At a pale man draw thy knife;
From a black man keep thy wife.

Bounce buckram, velvet's dear,
Christmas comes but once a year;
And when it comes it brings good chear,
But when its gone its never the near.

He that buys land buys many stones;
He that buys flesh buys many bones:

He that buys eggs buys many shells,
But he that buys good ale buys nothing else.

Jack Sprat he loved no fat, and his wife she loved no lean:
And yet betwixt them both they lick'd the platters clean.

He that hath it and will not keep it,
He that wants it and will not seek it,
He that drinks and is not dry,
Shall want money as well as I.

The third of *November* the Duke of *Vendosme* past the water,
The fourth of *November* the queen had a daughter,
The fifth of *November* we 'scap'd a great slaughter,
And the sixth of *November* was the next day after.

A man of words and not of deeds,
Is like a garden full of weeds.

Friday's hair and Sunday's horn,
Goes to the D'ule on Monday morn.
Our fathers, which were wondrous wise,
Did wash their throats, before they wash'd their eyes.

When thou dost hear a toll or knell,
Then think upon thy passing bell.

If Fortune favour I may save her, for I go about her;
If Fortune fail you may kiss her tail, and go without her.

A red beard and a black head,
Catch him with a good trick and take him dead.

He that hath plenty of good shall have more;
He that hath but little he shall have less;
And he that hath right nought, right nought shall possess.

Cardinal *Wolsey.*

A whip for a fool, and a rod for a school,
Is always in good season.

Will Summers.

A halter and a rope for him that will be pope,
Without all right or reason.

The shape of a good Greyhound.

A head like a snake, a neck like a drake,
A back like a beam, a belly like a bream,
A foot like a cat, a tail like a rat.

Punch Cole, cut candle, set brand on end,
Neither good housewife, nor good housewife's friend.

Alum si sit stalum non est malum.
Beerum si sit cleerum est syncerum.

If one knew how good it were,
To eat a hen in Janivere;
Had he twenty in the flock,
He'd leave but one to go with the cock.

Children pick up words as pigeons pease,
And utter them again as God shall please.

Deux ace *non possunt &* six cinque *solvere nolunt*
Omnibus est notum quater trois *solvere totum.*

As a man lives so shall he die,
As a tree falls so shall it lie.

Ægrotat Dæmon monachus tunc esse volebat:
Dæmon convaluit Dæmon ut ante fuit.
The devil was sick, the devil a monk would be?
The devil was well, the devil a monk was he.

Thither as I would go I can go late,
Thither as I would not go I know not the gate.

No more morter no more brick.
A cunning knave has a cunning trick.

Tobacco hic { If a man be well it will make him sick.
Will make a man well if he be sick.

Per ander salvo per ill mondo bisogna havere occhio di falcone, orecchie di asino, viso di scimia, parole di mercante, spalle di camelo, bocca di porco, gambe di cervo. Ital.

To travel safely through the world a man must have a falcon's eye, an ass's ears, an ape's face, a merchant's words, a camel's back, a hog's mouth, and a hart's legs.

It would make a man scratch where it doth not itch,
To see a man live poor to die rich.

Est furor haud dubius simul & manifesta phrenesis,
Ut locuples moriaris egenti vivere fato. Juvenal.

Out of Dr. Fuller's Worthies *of* England, *such as are not entered already in the Catalogues.*

Barkshire.

THE *vicar of* Bray *will be vicar of* Bray *still.*

Bray is a village well known in *Barkshire*, the vivacious vicar whereof living under King *Henry* the Eighth, King *Edward* the Sixth, Queen *Mary*, and Queen *Elizabeth:* was first a papist, then a protestant, then a papist, then a protestant again. This vicar being taxed by one for being a turn-coat, not so, (said he) for I always kept my principle; which is this, to live and die *vicar* of Bray.

Bedfordshire.

As plain as Dunstable *road.*

It is applied to things plain and simple, without either welt or guard to adorn them; as also to matters easy and obvious to be found out without any difficulty or direction. Such this road; being broad and beaten, as the confluence of many leading to *London* from the north and north-west parts of this land. I conceive, besides this, there is an allusion to the first syllable of this name *Dunstable*, for there are other roads in *England* as broad, plain, and well beaten as this.

As crooked as Crawley *brook.*

This is a nameless brook arising about *Woburn*, running by *Crawley*, and falling immediately into the *Ouse*, a river more crooked and *mæandrous* than it, running above eighty miles, in eighteen by land.

The bailiff *of* Bedford *is coming.*

The *Ouse* or *Bedford* river is so called in *Cambridgeshire*, because when swoln with rain, &c. in the winter time it arrests the *Isle* of *Ely* with an inundation, bringing down suddenly abundance of water.

Buckinghamshire.

BUCKINGHAMSHIRE *bread and beef.*

The former as *fine*, the latter as fat in this, as in any other county.

Here if you beat a bush, it is odds you'll start a thief.

No doubt there was just occasion for this proverb at the original thereof, which then contained a satyrical truth, proportioned to the place before it was reformed; whereof thus our great antiquary. *It was altogether unpassable in times past by reason of trees, until* Leofstane, *abbot of St.* Albans, *did cut them down, because they yielded a place of refuge for thieves.* But this proverb is now antiquated, as to the truth thereof; *Buckinghamshire* affording as many maiden assizes as any county of equal populousness.

Cambridgeshire.

Cantabrigia petit æquales, or *æqualia.*

That is (as Dr. *Fuller* expounds it) either in respect of their commons: all of the same mess have equal share: or in respect of extraordinaries, they are all ἰσοσύμβολοι, club alike: or in respect of degree, all of the same degree are *fellows well met.* The same degree levels, although of different age.

Cambridgeshire *Camels.*

I look upon this as a nick-name groundlesly fastened on this country.

men, perhaps because the three first letters are the same in *Cambridge* and *camel*. I doubt whether it had any respect to the fen-men stalking upon their stilts, who then in the apparent length of their legs do something resemble that beast.

An Henry-sophister.

So they are called, who, after four years standing in the university, stay themselves from commencing batchelors of arts, to render them in some colleges more capable of preferment.

That tradition is senseless (and inconsistent with his princely magnificence) of such who fancy that King *Henry* the Eighth, coming to *Cambridge*, staid all the sophisters a year, who expected that a year of grace should have been given to them. More probable it is, that because that king is commonly conceived of great strength and stature, that these *Sophistæ Henriciani* were elder and bigger than others. The truth is this, in the reign of King *Henry* the Eighth, after the destruction of monasteries, learning was at a loss; and the University (thanks be unto God more scared than hurt) stood at a gaze what would become of her. Hereupon many students staid themselves *two, three*, some *four* years; as who would see, how their degrees (before they took them) would be rewarded and maintained.

Twittle twattle, drink up your posset-drink.

This proverb had its original in *Cambridge*, and is scarce known elsewhere.

Cheshire.

CHESHIRE *chief of men.*

It seems the Cestrians have formerly been renowned for their valour. *v. Fuller.*

She hath given Lawton *gate a clap.*

Spoken of one got with child, and going to *London* to conceal it. *Lawton* is in the way to *London* from several parts of *Cheshire*.

Better wed over the mixon *than over the* moor.

That is, hard by or at home, the *mixon* being that heap of compost which lies in the yards of good husbands, than far off or from *London*. The road from *Chester* leading to *London* over some part of the moorlands in *Staffordshire*, the meaning is, the gentry in *Cheshire* find it more profitable to match within their own county, than to bring a bride out of other shires. 1. Because better acquainted with her birth and breeding. 2. Because though her portion may chance to be less to maintain her, such intermarriages in this county have been observed both a prolonger of worshipful families, and the preserver of amity between them.

Every man cannot be vicar of Bowden.

Bowden, it seems, is one of the greatest livings near *Chester*, otherwise doubtless there are many greater church preferments in *Cheshire*.

The mayor of Altringham *lies in bed while his breeches are mending.*

The mayor of Altringham, *and the mayor of* Over,
The one is a thatcher, the other a dauber.

These are two petty corporations, whose poverty makes them ridiculous to their neighbours.

Stopford *law, no stake no draw.*
Neither in Cheshire *nor* Chawbent.

That is, neither in *Kent* nor *Christendom*. *Chawbent* is a town in *Lancashire*.

The constable of Oppenshaw *sets beggers in stocks at* Manchester.

He feeds like a freeholder of Maxfield [*or* Macklesfield,] *who hath neither corn nor hay at* Michaelmas.

Maxfield is a market town and borough of good account in this county, where they drive a great trade of making and selling buttons. When this came to be a proverb, it should seem the inhabitants were poorer or worse husbands than now they are.

Maxfield *measure heap and thrutch*, i. e. *thrust*.

Cornwall.

By Tre, Pol, *and* Pen,
You shall know the Cornish *men.*

These three words are the dictionary of such sirnames as are originally *Cornish*; and though nouns in sense, I may fitly term them prepositions.

1. *Tre.*
2. *Pol.*
3. *Pen.*

signifieth

a *town.* — Hence *Tre-fry, Tre-lawney, Tre-vanion*, &c.
an *head.* — Hence *Pol-wheel.*
a *top.* — Hence *Pentire, Pen-rose, Pen-kevil*, &c.

To give one a Cornish *hug.*

The *Cornish* are masters of the art of wrestling. Their hug is a cunning close with their fellow combatants, the fruit whereof is his fair fall or foil at the least. It is figuratively applicable to the deceitful dealing of such, who secretly design their overthrow whom they openly embrace.

Hengsten *down well ywrought,*
Is worth London *town dear ybought.*

In respect of the great quantity of tin to be found there under ground. Though the gainful plenty of metal, this place formerly afforded, is now fallen to a scant-saving scarcity. As for the diamonds, which Dr. *Fuller* fancieth may be found there, I believe they would be little worth.

He is to be summoned before the mayor of Halgaver.

This is a joculary and imaginary court, wherewith men make merriment to themselves, presenting such persons who go slovenly in their attire: where judgment in formal terms is given against them, and executed more to the *scorn* than *hurt* of the persons.

When Dudman *and* Ram-head *meet.*

These are two fore-lands, well known to sailors, nigh twenty miles asunder, and the proverb passeth for the *periphrasis* of an impossibility.

He doth sail into Cornwall *without a bark.*

This is an *Italian* proverb, where it passeth for a description [or derision rather] of such a man as is wronged by his wife's disloyalty. The wit of it consists in the allusion to the word horn.

Cumberland.

If Skiddaw *hath a cap,*
Scruffel *wots full well of that.*

These are two neighbour hills, the one in this county, the other in *Annandale* in *Scotland*: if the former be capp'd with clouds and foggy mists, it will not be long e're rain falls on the other. It is spoken of such who must expect to sympathize in their sufferings, by reason of the vicinity of their habitations.

Skiddaw, Lauvellin, *and* Casticand,
Are the highest hills in all England.

I know not how to reconcile this rhyme with another mentioned by the same author, *Camden. Britan.* in *Lancashire.*

Ingleborough, Pendle, *and* Penigent,
Are the highest hills between Scotland *and* Trent.

Unless it be, that the later ternary are highest in *Yorkshire* mens account; the former in *Cumberland* mens account; every county being given to magnify [not to say altify] their own things.

Devonshire.

To Devonshire *or* Denshire *land.*

That is, to pare off the surface or top-turf thereof, and to lay it upon heaps and burn it: which ashes are a marvellous improvement to battle barren land, by reason of the fixt salt which they contain. This course they take with their barren spungy healthy land in many counties of *England*, and call it *Denshiring*. Land so used will bear two or three good crops of corn, and then must be thrown down again.

A Plymouth *cloak.*

That is, a *cane* or *staff*; whereof this is the occasion. Many a man of good extraction, coming home from far voyages, may chance to land here, and, being out of sorts, is unable for the present time and place to recruit himself with clothes. Here (if not friendly provided) they make the next wood their draper's shop, where a staff cut out serves them for a covering. For we use when we walk in *cuerpo* to carry a staff in our hands, but none when in a cloak.

He may remove mort-stone.

There is a bay in this county called *Morts-bay*, but the harbour in the entrance thereof is stopp'd with a huge rock called *Morestone*; and the people merrily say, none can remove it but such as are masters of their wives.

First hang and draw,
Then hear the cause by Lidford *law.*

Lidford is a little and poor (but ancient) corporation in this county with very large privileges, where a court of *Stannaries* was formerly kept. This libellous proverb would suggest unto us, as if the townsmen thereof (generally mean persons) were unable to manage their own liberties with necessary discretion, administering preposterous and preproperous justice.

Dorsetshire.

As much a kin as Lenson-hill *to* Pilsen-pin.

That is, *no kin at all.* It is spoken of such who have vicinity of habi-

tation or neighbourhood, without the least degree of consanguinity, or affinity betwixt them. For these are two high hills, the first wholly, the other partly in the parish of *Broad Windsor*. Yet the sea men make the nearest relation between them, calling the one the *cow*, the other the *calf*; in which forms it seems they appear first to their fancies, being eminent sea-marks.

Stabbed with a Byrdport *dagger.*

That is, *hanged*. The best if not the most hemp (for the quantity of ground) growing about *Byrdport*, a market town in this county. And hence it is that there is an ancient statue (though now disused and neglected) that the cable ropes for the navy-royal were to be made thereabouts.

Dorsetshire *Dorsers.*

Dorsers are *peds* or *paniers* carried on the backs of horses, on which higlers use to ride and carry their commodities. It seems this homely, but most useful instrument, was either first found out, or is the most generally used in this county, where *fish-jobbers* bring up their fish in such contrivances, above an hundred miles from *Lime* to *London*.

Essex.

Essex *stiles.*

See the catalogue of sentences.

Essex *calves.*

This country produceth calves of the *fatest*, *fairest*, and *finest* flesh in *England*, and consequently in all *Europe*. Sure it is, that a *Cumberland cow* may be bought for the price of an *Essex calf* at the beginning of the year. Let me add, that it argues the goodness of flesh in this county, and that great gain was got formerly by the sale thereof, because that so many stately monuments were erected therein anciently for butchers, inscribed *Carnifices* in their epitaphs in *Cogshall*, *Chelmsford*, and elsewhere, made with marble, inlaid with brass, befitting (saith my author) a more eminent man: whereby it appears, that those of that trade have in that county been richer (or at least prouder) than in other places.

As valiant as an Essex *lion*, i. e. *a calf.*
The weavers beef of Colchester.

That is, *sprats*, caught hereabouts, and brought hither in incredible abundance, whereon the poor weavers (numerous in this town) make much of their repast, cutting rands, rumps, surloins, chines, out of them, as he goes on.

Jeering Cogshall.

This is no proverb: but an ignominious epithet fastened on this place by their neighbours, which, as I hope they do not glory in, so I believe they are not guilty of. Other towns in this country have had the like abusive epithets. I remember a rhyme which was in common use formerly of some towns, nor far distant the one from the other.

Braintree *for the pure, and* Bocking *for the poor;*
Cogshall *for the jeering town, and* Kelvedon *for the whore.*

Glocestershire.

As sure as God's in Glocestershire.

This is a foolish and profane proverb, unfit to be used. However some seek to qualify it, making God eminently in this though not exclusively of other counties; where such was the former fruitfulness thereof, that it is (by *William* of *Malmesbury*, in his book of bishops) said to return the seed with the increase of an hundred fold: others find a superstitious sense therein, supposing God by his gracious presence more peculiarly fixed in this country, wherein there were more and richer mitred abbies, than in any two shires of *England* besides.

You are a man of Duresley.

It is taken for one that breaks his word, and fails in performance of his promise; parallel to *Fides Græca*, or *Punica*. *Duresley* is a market and clothing town in this county, the inhabitants whereof will endeavour to confute and disprove this proverb, to make it false now, whatsoever it was at the first original thereof.

It's as long in coming as Cotswald *barley.*

It is applied to such things as are slow, but sure. The corn in this cold country on the *Wowlds*, exposed to the winds bleak and shelterless, is very backward at the first, but afterwards overtakes the forwardest in the county, if not in the barn in the bushel, both for the quantity and goodness thereof.

He looks as if he had lived on Tewksbury *mustard.*

Tewksbury is a fair market-town in this county, noted for the mustard-balls made there, and sent into other parts. This is spoken partly of such, who always have a sad, severe, and terrick countenance. *Si ecastor hic homo sinapi victitet, non censeam tam tristem esse posse.* Plaut. *in* Trucul. Partly of such as are snappish, captious, and prone to take exceptions.

The Tracys *have always the wind in their faces.*

This is founded on a fond and false tradition, which reports, that ever since Sir *William Tracy* was most active among the four knights, which killed *Thomas Becket*, it is imposed on the *Tracys* for miraculous penance, that, whether they go by land or by water, the wind is ever in their faces. If this were so (saith the doctor) it was a favour in an hot summer to the females of that family, and would spare them the use of a fan, &c.

As fierce as a lion of Cotswald.

i. e. A sheep.

Hampshire.

Manners makes a man,

Quoth William *of* Wickham.

William of *Wickham* was a person well known. He was bishop of *Winchester*, founded New College in *Oxford*, and *Winchester* College in this county. This generally was his *motto*, inscribed frequently on the places of his founding. So that it hath since acquired a proverbial reputation.

Canterbury *is the higher rack, but* Winchester *is the better manger.*

W. Edington, bishop of *Winchester*, was the author of this expression, rendering this the reason of his refusal to be removed to *Canterbury*, though chosen thereunto. Indeed though *Canterbury* be *graced* with an higher honour, the revenues of *Winchester* are greater. It is applicable to such, who prefer a wealthy privacy before a less profitable dignity.

The Isle of Wight *hath no monks, lawyers, nor foxes.*

This speech hath more mirth than truth in it. (*Speed*'s Catalogue of Religious Houses.) That they had *monks* I know, *black* ones at *Carisbrook*, *white* ones at *Quarter* in this island. That they have *lawyers* they know when they pay them their fees: and that they have *foxes* their *lambs* know. But of all these, perchance fewer than in other places of equal extent.

Hartfordshire.

HARTFORDSHIRE *clubs and clouted shoon.*

Some will wonder how this shire lying so near to *London*, the staple of *English* civility, should be guilty of so much rusticalness. But the finest cloth must have a list, and the pure peasants are of as coarse a thread in this, as in any other place. Yet though some may *smile* at their *clownishness*, let none *laugh* at their *industry*; the rather, because the *high shoon* of the tenant pays for the *Spanish leather boots* of the landlord.

Hartfordshire *hedge-hogs.*

Plenty of hedge-hogs are found in this high woodland country, reported to suck the kine, though the dairy-maids come them small thanks for sparing their pains in milking them. Whether this proverb may have any farther reflection on the people of this country, as therein taxed for covetousness and constant nuddling on the earth, I think not worth the enquiry; these nicknames being imposed on several counties groundlessly, as to any moral significancy.

Ware *and* Wades-mill *are worth* all London.

This I assure you is a master-piece of the vulgar wits in this county, wherewith they endeavour to amuse travellers as if *Ware*, a *through-fare market*, and *Wades-mill*, part of a village lying two miles north thereof, were so prodigiously rich, as to countervail the wealth of *London*. The fallacy lieth in the homonymy of *Ware*, here not taken for that *town* so named, but *appellatively* for all *vendible commodities*. It is rather a riddle than a proverb.

Hartfordshire *kindness.*

It is, when one drinks back again to the party, who immediately before drank to him: and although it may signify as much as, *Manus manum fricat, & par est de mercede bene mereri*, yet it is commonly used only by way of derision of those, who, through forgetfulness or mistake, drink to them again whom they pledged immediately.

Herefordshire.

Blessed is the eye,
That is between Severn *and* Wye.

Not only because of the pleasant prospect; but it seems this is a prophecy

cal promise of safety, to such as live secured within those great rivers, as if privileged from martial impressions.

Sutton *wall and* Kenchester *hill*
Are able to buy London *were it to sell.*

These are two places fruitful in this country, saith Mr. *Howell.*

Lemster *bread and* Weabley *ale.*

Both these the best in their kinds, understand it of this county. Otherwise there is wheat in *England* that will vie with that of *Lemster* for pureness: for example that of *(Norden's Middlesex. Camden. Brit.) Heston* near *Harrow on the Hill* in *Middlesex*, of which for a long time the manchet for the kings of *England* was made: and for ale *Derby* town, and *Northdown* in the Isle of *Thanet*; *Hull* in *Yorkshire*, and *Sambich* in *Cheshire*, will scarce give place to *Webley.*

Every one cannot dwell at Rotheras.

A delicate seat of the *Bodmans* in this county.

Huntingtonshire.

An Huntington *sturgeon.*
This is the way to beggers-bush.

It is spoken of such, who use dissolute and improvident courses, which tend to poverty. *Beggers bush* being a tree notoriously known, on the left hand of the *London* road from *Huntington* to *Caxton.*

Nay stay, quoth Stringer, *when his neck was in the halter.* Ramsay *the rich.*

This was the *Crœsus* of all our *English* abbies, for having but sixty monks to maintain therein, the revenues thereof, according to the standard of those times, amounted unto seven thousand pounds *per annum;* which in proportion was an hundred pounds for every monk, and a thousand pounds for their abbot; yet at the dissolution of monasteries, the income of this abbey was reckoned at but one thousand nine hundred eighty three pounds a year; whereby it plainly appears how much the revenues were under-rated in those valuations.

Kent.

Neither in Kent *nor* Christendom.

That is, saith Dr. *Fuller*, our *English Christendom*, of which *Kent* was first converted to the Christian faith, as much as to say as *Rome* and all *Italy*, or the first cut and all the loaf besides: not by way of opposition, as if *Kent* were no part of *Christendom*, as some have understood it. I rather think that it is to be understood by way of opposition, and that it had its original upon occasion of *Kent* being given by the ancient *Britons* to the *Saxons*, who were then *Pagans.* So that *Kent* might well be opposed to all the rest of *England* in this respect, it being *Pagan* when all the rest was *Christian.*

A knight of Cales, *a gentleman of* Wales, *and a laird of the* North-countree. *[all three.*
A yeoman of Kent, *with his yearly rent, will buy them out*

Cales knights were made in that voyage by *Robert*, earl of *Essex*, to the number of sixty; whereof (though many of great birth) some were of low

fortunes: and therefore Queen *Elizabeth* was half offended with the earl, for making knighthood so common.

Of the numerousness of *Welch gentlemen* nothing need be said, the *Welch* generally pretending to gentility. *Northern lairds* are such, who in *Scotland* hold lands in chief of the king, whereof some have no great revenue: So that a *Kentish* yeoman (by the help of an *hyperbole*) may countervail, &c. *yeoman* contracted for *gemen-men* from *gemein*, signifying common in old *Dutch*, so that a *yeoman* is a *commoner*, one undignified with any title of gentility: a condition of people almost peculiar to *England*, and which is in effect the *basis* of all the nation.

Kentish *long-tails.*

Those are mistaken who found this proverb on a miracle of *Austin* the monk; who preaching in an *English* village, and being himself and his associates beat and abused by the Pagans there, who opprobriously tied *fish-tails* to their back-sides: in revenge thereof such appendants grew to the hind parts of all that generation. For the scene of this lying wonder was not laid in any part of *Kent*, but pretended many miles off, nigh *Cerne* in *Dorsetshire*. I conceive it first of outlandish extraction, and cast by foreigners as a note of disgrace on all *Englishmen*, though it chanceth to stick only on the *Kentish* at this day. What the original or occasion of it at first was is hard to say; whether from wearing a pouch or bag, to carry their baggage in behind their backs, whilst probably the proud *Monsieurs* had their lacquies for that purpose; or whether from the mentioned story of *Austin*. I am sure there are some at this day in foreign parts, who can hardly be perswaded but that *Englishmen* have tails.

Why this nickname (cut off from the rest of *England*) continues still entailed on *Kent*, the reason may be (as the doctor conjectures) because that county lies nearest to *France*, and the *French* are beheld as the first founders of this aspersion.

Dover court *all speakers and no hearers.*

The doctor understands this proverb of some tumultuous court kept at *Dover*, the confluence of many blustering sea men who are not easily ordered into any awful attention. It is applicable to such irregular conferences, where the people are all tongue and no ears.

A jack of Dover.

I find the first mention of this proverb in our *English Ennius*, *Chaucer*, in his Proeme to the Cook.

And many a jack of Dover *he had sold,*
Which had been two times hot, and two times cold.

This he makes parallel to *Crambe bis cocta*; and applicable to such as grate the ears of their auditors with ungrateful tautologies, of what is worthless in itself; tolerable as once uttered in the notion of novelty, but abominable if repeated.

Some part of *Kent* hath *health and no wealth*, viz. East *Kent*. Some *wealth and no health*, viz. The weald of *Kent*. Some both *health and wealth*, viz. the middle of the country and parts near *London*.

Lancashire.

Lancashire *fair women.*

Whether the women of this county be indeed fairer than their neighbours

I know not; but that the inhabitants of some countries may be and are generally fairer than those of others, is most certain. The reason whereof is to be attributed partly to the temperature of the air, partly to the condition of the soil, and partly to their manner of food. The hotter the climate, generally the blacker the inhabitants, and the colder the fairer: the colder I say to a certain degree, for in extream cold countries the inhabitants are of dusky complexions. But in the same climate that in some places the inhabitants should be fairer than in others, proceeds from the diversity of the situation (either high or low, maritime, or far from sea) or of the soil and manner of living, which we see have so much influence upon beasts, as to alter them in bigness, shape, and colour; and why it may not have the like on men, I see not.

It is written upon a wall in Rome,
Ribchester *was as rich as any town in Christendom.*

Some monumental wall, whereon the names of principal places were inscribed then subject to the *Roman* empire. And probably this *Ribchester* was anciently some eminent colony (as by pieces of coins and columns there daily digged out doth appear.) However at this day it is not so much as a market-town, but whether decayed by age, or destroyed by accident, is uncertain. It is called *Ribchester* because situated on the river *Ribble*.

As old as Pendle *hill.*
If Riving *pike do wear a hood,*
Be sure that day will ne'er be good.

A mist on the top of that hill is a sign of foul weather.

He that would take a Lancashire *man at any time or tide,*
Must bait his hook with a good egg-pye or an apple with a red side.

Leicestershire.

Bean-belly Leicestershire.

So called from the great plenty of that grain growing therein. Yea those of the neighbouring countries use to say merrily. *Shake a* Leicestershire *man by the collar, and you shall hear the beans rattle in his belly.* But those yeomen smile at what is said to rattle in their bellies, whilst they know good silver ringeth in their pockets.

If Bever *hath a cap,*
You churls of the vale look to that.

That is, when the clouds hang over the towers of *Bever*-castle, it is a prognostick of much rain and moisture, to the much endamaging that fruitful vale, lying in the three counties of *Leicester*, *Lincoln*, and *Nottingham*.

Bread for Borrough-*men,*
At Great Gleu *there are more great dogs than honest men.*
Carleton *warlers.*
I'll throw you into Harborough *field.*

A threat for children, *Harborough* having no field.

Put up your pipes, and go to Lockington *wake.*

The last man that he killed keeps hogs in Hinckley *field.*
Spoken of a coward that never durst fight.

He has gone over Asfordby *bridge backwards.*
Spoken of one that is past learning.

Like the mayor *of* Hartle*pool, you cannot do that.*
Then I'll thatch Groby *pool with pancakes.*
For his death there is many a wet eye in Groby*-pool.*
In and out like Billesdon *I wot.*
A Leicestershire *plover*, i. e. *a bag-pudding.*
Bedworth *beggers.*
The same again, quoth Mark *of* Bollgrave.
What have I to do with Bradshaw's *wind-mill*, i. e. What have I to do with another man's business?

Lincolnshire.

Lincolnshire, *where hogs shite sope, and cows shite fire.*
The inhabitants of the poorer sort washing their clothes with hogs dung, and burning dried cow-dung for want of better fuel.

Lincolnshire *bagpipes.*
Whether because the people here do more delight in the bagpipes than others, or whether they are more cunning in playing upon them; indeed the former of these will infer the latter.

As loud as Tom *of* Lincoln.
This *Tom* of *Lincoln* is an extraordinary great bell hanging in one of the towers of *Lincoln*-minster; how it got the name I know not, unless it were imposed on it, when baptized by the Papists. Howbeit this present *Tom* was cast in King *James*'s time, *Anno* 1610.

All the carts that come to Crowland *are shod with silver.*
Crowland is situated in so moorish rotten ground in the fens, that scarce a horse, much less a cart can come to it. Since the draining, in summer time carts may go thither.

As mad as the baiting bull of Stamford.
Take the original hereof. (*R. Butcher* in his Survey of *Stamford*, pag. 40.) *William*, Earl *Warren*, lord of this town in the time of King *John*, standing upon the castle walls of *Stamford*, saw two bulls fighting for a cow in the meadow, 'till all the butcher's dogs, great and small, pursued one of the bulls (being maddled with noise and multitude) clean through the town. This sight so pleased the said earl, that he gave all those meadows (called the castle-meadows) where first the bull duel began, for a common to the butchers of the town (after the first grass was eaten) on condition they find a mad bull, the day six weeks before *Christmas*-day, for the continuance of that sport every year.

He was born at little Witham.
Little Witham is a village in this county. It is applied to such as are not overstocked with acuteness; being a nominal allusion; of the like whereto we have many current among the vulgar.

Grantham *gruel, nine grits, and a gallon of water.*

It is applicable to those who, in their speeches or actions, multiply what is superfluous, or at best less necessary, either wholly omitting or less regarding the essentials thereof.

They hold together as the men of Marham, *when they lost their common.*

Some understand it *ironically*, that is, they are divided with several factions, which ruins any cause. Others use it only as an expression of ill success, when men strive and plot together to no purpose.

Middlesex.

Middlesex *clowns.*

Because gentry and nobility are respectively observed according to their degree, by people far distant from *London*, less regarded by these *Middlesexians* (frequency breeds familiarity) because abounding thereabouts. It is generally true where the common people are richer, there are they more surly and uncivil: as also where they have less dependence on the gentry, as in places of great trade.

He that is at a low ebb at Newgate, *may soon be afloat at* Tyburn.

Mr. *Bedwell*'s Description of *Tottenham*, Chap. 3.

When Tottenham *wood is all on fire,*

Then Tottenham *street is nought but mire.*

That is, when *Tottenham* wood, standing on an high hill at the west end of the parish, hath a foggy mist hanging over it in manner of a smoke, then generally foul weather followeth.

Idem. ibid.

Tottenham *is turned* French.

It seems about the beginning of the reign of King *Henry* VIII. *French* mechanicks swarmed in *England*, to the great prejudice of *English* artisans, which caused the insurrection in *London* on ill *May-day*, A. D. 1517. Nor was the city only but the country villages for four miles about filled with *French* fashions and infections. The proverb is applied to such, who, contemning the customs of their own country, makes themselves more ridiculous by affecting foreign humours and habits.

London.

A London jury, *hang half and save half.*

Some affirm this of an *Essex*, others of a *Middlesex* jury: and my charity believes it equally true, that is, equally untrue of all three. It would fain suggest to credulous people, as if *Londoners* frequently impannel'd on juries, and loaded with multiplicity of matters, aim more at dispatch than justice, and to make quick riddance (though *no haste to hang true men*) acquit half and condemn half. Thus they divide themselves in *æquilibrio* between justice and mercy, though it were meet the latter should have the more advantage, &c.

The falseness of this suggestion will appear to such, who, by perusing history, do discover the *London* jurors most conscientious in proceeding *secundùm allegata & probata*, always inclining to the merciful side in saving life, when they can find any cause or colour for the same.

London *lick-penny.*

The country-man coming up hither, by his own experience, will easily expound the meaning thereof.

London *bridge was made for wise men to go over, and fools to go under.*

A London *cockney.*

This nickname is more than four hundred years old. For when *Hugh Bigot* added artificial fortifications to his naturally strong castle of *Bungey* in *Suffolk*, he gave out this rhyme, therein vaulting it for impregnable.

Were I in my castle of Bungey,
Upon the river of Waveney,
I would ne care for the king of Cockney.

Meaning thereby King *Henry* II. then quietly possessed of *London*, whilst some other places did resist him: though afterwards he so humbled this *Hugh*, that he was fain with large sums of money, and pledges for his loyalty, to redeem this his castle from being raved to the ground. I meet with a double sense of this word Cockney. 1. One *coax'd* and *cocquer'd*, made a wanton or nestlecock, delicately bred and brought up, so as when grown up to be able to endure no hardship. 2. One utterly ignorant of country affairs, of husbandry and housewivery as there practised. The original thereof, and the tale of the citizen's son, who knew not the language of a *cock*, but called it *neighing*, is commonly known.

Billings-gate *language.*

Billings was formerly a gate, and (as some would make us believe) so called from *Belinus* the brother of *Brennus:* it is now rather *portus*, a haven, than *porta*. Billingsgate language is such as the fishwives and other rude people which flock thither use frequently one to another, when they fall out,

Kirbes *castle and* Megses *glory,*
Spinola's *pleasure and* Fisher's *folly.*

These were four houses about the city, built by citizens, large and sumptuous above their estates. He that would know any thing more of the builders of these houses, let him consult the author.

He was born within the sound of Bow-bell.

This is the *periphrasis* of a *Londoner* at large. This is called *Bow-bell* because hanging in the steeple of *Bow*-church, and *Bow*-church, because built on bows or arches (saith my author). But I have been told, that it was called from the cross stone arches, or bows on the top of the steeple. they fall out.

St. Peter's *in the poor,*
Where's no tavern, alehouse, or sign at the door.

Under correction I conceive it called in the poor, because the *Augustinian* friars, professing wilful poverty for some hundreds of years, possessed more than a moiety thereof. Otherwise this was one of the richest parishes in *London*, and therefore might say, *Malo pauper vocari quam esse.* How ancient the use of signs in this city on private houses is to me unknown, sure I am it was generally used in the reign of king *Edward* IV.

Good manners to except my Lord Mayor *of* London.

This is a corrective of such, whose expressions are of the largest size, and too general in their extent.

I have dined as well as my Lord Mayor *of* London.

That is, though not so dubiously or daintily on variety of costly dishes, yet as comfortably, as contentedly, according to the rule, *Satis est quod sufficit*, enough is as good as a feast, and better than a surfeit.

As old as Paul's, *or as* Paul's *steeple.*

Different are the dates of the age thereof, because it had two births or beginnings, one when it was originally confounded by King *Ethelbert*, with the body of the church, *Anno* 610; another when burnt with lightening, and afterwards rebuilt by the bishops of *London*, 1087.

He is only fit for Ruffians-hall.

West-Smithfield (now the horse-market) was formerly called (continuer of *Stow*'s Annals) *Ruffians-hall*, where *ruffians* meet casually, and otherwise to try masteries with sword and buckler.

A loyal heart may be landed under Traitor's bridge.

This is a bridge under which is an entrance into the Tower, over-against Pink-gate, formerly fatal to those who landed there: there being a muttering that such never came forth alive, as dying, to say no worse therein, without any legal trial. The proverb importeth, that passive innocence, overpowered with adversaries, may be accused without cause, and disposed at the pleasure of others.

To cast water into the Thames.

That is, to give to them who had plenty before; which notwithstanding is the *Dole general* of the world.

He must take a house in Turn-again-lane.

This in old record is called *Wind-again-lane*, and lieth in the parish of St. *Sepulchres*, going down to *Fleet-ditch*, having no exit at one end. It is spoken of, and to those who take prodigal or other vicious and destructive courses.

He may whet his knife on the threshold of the Fleet.

The *Fleet* is a place notoriously known for a prison, so called from *Fleet-brook* running by it, to which many are committed for their contempts, more for their debts. The proverb is applicable to such who never owed aught; or having run into debt have crept out of it, so that now they may *triumphare in hostico*, defy danger and arrests, &c.

All goeth down Gutter-lane.

Gutter-lane (the right spelling whereof is *Guthurn-lane*, from him the once owner thereof) is a small lane (inhabited anciently by gold-beaters) leading out of *Cheapside*, East of *Foster lane*. The proverb is applied to those, who spend all in drunkenness and gluttony, meer belly gods: *Gutter* being Latin for the throat.

As lame as St. Giles's Cripplegate.

St. Giles was by birth an *Athenian*, of noble extraction but quitted all for a solitary life. He was visited with lameness (whether natural or casual I know not) but the tradition goes, that he desired not to be healed

thereof, for his greater mortification. *Crippiegate* was so called before the Conquest, from cripples begging of passengers therein.

This proverb may seem guilty of false heraldry, lameness on lameness; and in common discourse is spoken rather merrily than mournfully of such, who, for some slight hurt, lag behind; and sometimes is applied to those who, out of laziness, counterfeit infirmity.

You are all for the hoistings *or* hustings.

It is spoken of those, who, by pride or passion, are elated or mounted to a pitch above the due proportion of their birth, quality, or estate. It cometh from *hustings*, the principal and highest court in *London* (as also in *Winchester, Lincoln, York,* &c.) so called from the *French* word *haulser* to raise or lift up.

They agree like the clocks of London.

I find this among both the *French* and *Italian* proverbs for an instance of disagreement.

Who goes to Westminster *for a wife, to* Paul's *for a man, and to* Smithfield *for a horse, may meet with a whore, a knave, and a jade.*

Gray's *Inn for walks,* Lincoln's-*Inn for a wall,*
The Inner-Temple *for a garden, and the* Middle *for a hall.*

Westminster.

There is no redemption from hell.

There is a place partly under, partly by the Exchequer chamber, commonly called *hell* (I could wish it had another name, seeing it is ill jesting with edg'd tools) formerly appointed a prison for the King's debtors, who never were freed from thence, until they had paid their utmost due.

As long as Megg *of* Westminster.

This is applied to persons very tall, especially if they have *hopple* height, wanting breadth proportionable. That there ever was such a giant-woman cannot be proved by any good witness, I pass not for a late lying pamphlet, &c. *vedesis.* He thinks it might relate to a great gun lying in the Tower called long *Megg*, in troublesome times brought to *Westminster*, where for some time it continued.

Norfolk.

NORFOLK *dumplings.*

This refers not to the stature of their bodies; but to the fare they commonly feed on and much delight in.

A Yarmouth *capon.*

That is, a red herring: more herrings being taken than capons bred here. So the *Italian* friars (when disposed to eat flesh on Fridays) call a capon *piscem è corte*, a fish out of the coop.

He is arrested by the bayliff *of* Mershland.

That is, clapp'd on the back by an ague, which is incident to strangers at first coming into this low, fenny, and unwholesome country.

Gimmingham, Trimmingham, Knapton, *and* Trunch; North Repps *and* South Repps *are all of a bunch.*

These are names of parishes lying close together.

There never was a Paston *poor, a* Heydon *a coward, nor a* Cornwallis *a fool.*

Northamptonshire.

THE Mayor *of* Northampton *opens oysters with his dagger.*

To keep them at a sufficient distance from his nose. For this town being eighty miles from the sea, fish may well be presumed stale therein. Yet have I heard (saith the Doctor) that oisters put up with care, and carried in the cool, were weekly brought fresh and good to *Althrop*, the house of the Lord *Spencer* at equal distance: and it is no wonder, for I myself have eaten in *Warwickshire*, above eighty miles from *London*, oisters sent from that city, fresh and good; and they must have been carried some miles before they came there.

He that would eat a butter'd faggot, let him go to Northampton.

I have heard that King *James* should speak this of *Newmarket*; but I am sure it may better be applied to this town, the dearest in *England* for fuel, where no coals can come by water, and little wood doth grow on land.

One proverb there is of this county, which I wonder how Dr. *Fuller*, being native hereof, could miss, unless perchance he did studiously omit it as reflecting disgrace on a market town therein.

Brackley *breed, better to hang than feed.*

Brackley is a decayed market town and borough in *Northamptonshire*, not far from *Banbury*, which abounding with poor, and troubling the country about with beggers, came into disgrace with its neighbours. I hear that now this place is grown industrious and thriving, and endeavours to wipe off this scandal.

Like Banbury *tinkers that in mending one hole make three.*

Northumberland.

From Berwick *to* Dover, *three hundred miles over.*

That is, from one end of the land to the other, parallel to that Scripture expression, From *Dan* to *Beersheba*.

To take Hector's *cloak.*

That is, to deceive a friend, who confideth in his faithfulness. When *Thomas Percy*, Earl of *Northumberland*, Anno 1569, was routed in the rebellion he had raised against Queen *Elizabeth*, he hid himself in the house of one *Hector Armstrong* of *Harlaw*, in this county, having confidence he would be true to him, who notwithstanding for money betrayed him to the *Regent* of *Scotland*. It was observable, that *Hector* being before a rich man, fell poor of a sudden, and so hated generally that he never durst go abroad. Insomuch that the proverb to *take* Hector's *cloak* is continued to this day among them, in the sense abovementioned.

We will not lose a Scot.

That is, any thing how inconsiderable soever that we can save or recover. During the enmity between the two nations, they had little esteem of and less affection for a *Scotchman* in the *English* border.

A Scottish *man and a* Newcastle *grindstone travel all the world over.*

The *Scots* are great travellers into foreign parts, most for *maintenance*, many for *accomplishment*. And *Newcastle* grindstones, being the best in their kind, must needs be carried far and near.

If they come they come not. And
If they come not they come.

The cattle of people living hereabout, turn'd into the common pasture, did by custom use to return to their home at night, unless intercepted by the free-booters and borderers: If therefore those *borderers* came, their cattle came not: if they came not, their cattle surely returned.

Nottinghamshire.

As wise as a man of Gotham.

It passeth for the *periphrasis* of a fool, and an hundred fopperies are feigned and fathered on the town's folk of *Gotham*, a village in this county. Here two things may be observed.

1. Men in all ages have made themselves merry with singling out some place, and fixing the staple of stupidity and solidity therein. So the *Phrygians* in *Asia*, the *Abderitæ* in *Thrace*, and the *Bœotians* in *Greece*, were notorious for dulmen and blockheads.

2. These places, thus slighted and scoffed at, afforded some as witty and wise persons as the world produced. So *Democritus* was an *Abderite*, *Plutarch* a *Bœotian*, &c. Hence *Juvenal* well concludes,

Summos posse viros & magna exempla daturos,
Vervecum in patria crassoque sub aëre nasci.

As for *Gotham* it doth breed as wise people as any, which causelesly laugh at their simplicity. Sure I am, Mr. *William de Gotham*, fifth master of *Michael-house* in *Cambridge*, 1336, and twice chancellor of the university, was as grave a governor as that age did afford. Sapientum octavus. *Hor.*

The little smith of Nottingham,
Who doth the work that no man can.

Who this *little smith* and great *workman* was, and when he lived I know not, and have cause to suspect, that this of *Nottingham* is a *periphrasis* of *Nemo*, οὐτὶς or a person who never was. By way of *sarcasm* it is applied to such, who, being conceited of their own skill, pretend to the atchieving of impossibilities.

Oxfordshire.

You were born at Hogs-Norton.

This is a village properly called *Hock-Norton*, whose inhabitants (it seems formerly) were so rustical in their behaviour, that boarish and clownish people are said to be born there. But whatever the people were, the name was enough to occasion such a proverb.

To take a Burford *bait.*

This it seems is a bait not to stay the stomach, but to lose the wit thereby, as resolved at last into drunkenness.

Banbury *veal, cheese, and cakes.*

In the *English* edition of *Camden's Britannia*, it was, through the corrector's mistake, printed *Banbury zeal*, &c. *vide Autorem.*

Oxford *knives, and* London *wives.*

Testons are gone to Oxford *to study in* Brazen nose.

This began about the end of the reign of King *Henry* the eighth, at such time as he debased the coin, allaying of it with copper (which common people confound with brass). It continued till about the middle of Queen *Elizabeth*, who by degrees called in all the adulterate coin. *Testone* and our *English* tester come from the *Italian testa*, signifying a head, because that money was stamped with a head on one side. *Copstick* in high *Dutch* hath the same sense, *i. e. Nummus capitatus*, money with a head upon it.

Send Verdingales to Broad-gates *in* Oxford.

For they were so great, that the wearers could not enter (except going sidelong) at any ordinary door. Though they have been long disused in *England*, yet the fashion of them is still well enough known. They are used still by the *Spanish* women, and the *Italian* living under the *Spanish* dominion, and they call them by a name signifying cover infant; because they were first brought into use to hide great bellies. Of the name *Verdingal* I have not met with a good, that is, true etymology.

Rutlandshire.

Drayton's Polyolbion.

Rutland *Raddleman.*

That is, perchance *Reddleman*, a trade and that a poor one only in this county, whence men bring on their backs a pack of red stones or oker, which they sell to their neighbouring countries for the marking of sheep.

Stretton *in the street, where shrews meet.*
An Uppingham *trencher.*

Shropshire.

He that fetcheth a wife from Shrewsbury *must carry her into* Staffordshire, *or else he shall live in* Cumberland.

The *staple wit* of this vulgar proverb, consisting solely in similitude of sound, is scarce worth the inserting.

Somersetshire.

'Ch was bore at Taunton Dean, *where should I be bore else.*

That is a parcel of ground round about *Taunton* very pleasant and populous (containing many parishes), and so fruitful, to use their own phrase, with the *sun* and the *soil* alone, that it needs no manuring at all. The peasantry therein are as rude as rich, and so highly conceited of their own country, that they conceive it a disparagement to be born in any other place.

The beggers of Bath.

Many in that place; some natives there, others repairing thither from all parts of the land, the poor for alms, the pained for ease.

Bristol *milk.*

That is, sherry-sack, which is the entertainment of course, which the courteous *Bristolians* present to strangers, when first visiting their city.

Staffordshire.

Camden's Britannia, *in this county.*

In April Dove's *flood,*
Is worth a king's good.

Dove is a river parting this and *Derbyshire*, which, when it over-flows its banks in *April*, is the *Nilus* of *Staffordshire*, much battling the meadows thereof.

Idem ibidem.

Wotton *under* Weaver.
Where God came never.

This profane proverb, it seems, took its wicked original from the situation of *Wotton*, covered with hills from the light of the sun, a dismal place, as report represents it.

The Devil run through thee booted and spurred; with a scythe on his back.

This is Sedgely curse. Mr. *Howel.*

Suffolk.

SUFFOLK *milk.*

This was one of the staple commodities of the land of *Canaan*, and certainly most wholesome for man's body, because of God's own choosing for his own people. No county in *England* affords better and sweeter of this kind, lying opposite to *Holland* in the *Netherlands*, where is the best dairy in Christendom.

Suffolk *fair maids.*

It seems the God of Nature hath been bountiful in giving them beautiful complexions; which I am willing to believe, so far forth as it fixeth not a comparative disparagement on the same sex in other places.

You are in the high-way to Needham.

Needham is a market-town in this county; according to the wit of the vulgar, they are said to be in the high-way thither, which do *hasten to poverty.*

Beccles *for a puritan,* Bungey *for the poor,*
Halesworth *for a drunkard, and* Bilborough *for a whore.*
Between Cowlithe *and merry* Cassingland,
The Devil shit Benacre, *look where it stands.*

It seems this place is infamous for its bad situation.

Surrey.

The vale of Holms-dale
Was never won, never shall.

This proverbial rhyme hath one part of history, the other of prophecy. As the first is certainly untrue, so the second is frivolous, and not to be heeded by sober persons, as neither any other of the like nature.

Sussex.

A CHICHESTER *lobster*, a Selsey *cockle*, *an* Arundel *mullet*, *a* Pulborough *eel*, *an* Amberley *trout*, *a* Rye *herring*, *a* Bourn *wheat-ear*.

Are the best in their kind, understand it of those that are taken in this country.

Westmoreland.

Let Uter Pendragon *do what he can*,
The river Eden *will run as it ran.*

Parallel to that Latin verse.

Naturam expellas furcâ licet usque recurret.

Tradition reporteth, that *Uter Pendragon* had a design to fortify the castle of *Pendragon* in this county. In order whereto, with much art and industry, he invited and tempted the river *Eden* to forsake his old channel, but all to no purpose.

As crafty as a Kendale *fox.*

Wiltshire.

It is done secundum usum Sarum.

This proverb coming out of the church hath since enlarged itself into a civil use, signifying things done with exactness, according to rule and precedent. *Osmund* bishop of *Sarum*, about the year 1090, made that ordinal or office, which was generally received all over the land, so that churches thenceforward easily understood one another, speaking the same words in their liturgy.

Salisbury *plain is seldom without a thief or twain.*

Yorkshire.

From Hell, Hull, *and* Halifax ——— *deliver us.*

This is a part of the beggers and vagrants litany. Of these three frightful things unto them, it is to be feared, that they least fear the first, conceiting it the farthest from them. *Hull* is terrible to them as a town of good government, where beggers meet with punitive charity, and it is to be feared are oftener corrected than amended. *Halifax* is formidable for the law thereof, whereby thieves taken ἐπ αυτοφώρῳ, in the very act of stealing cloth, are instantly beheaded with an engine, without any further legal proceedings. Doubtless the coincidence of the initial letters of these three words help'd much the setting on foot this proverb.

A Scarborough *warning.*

That is, none at all but a sudden surprise, when a mischief is felt before it is suspected. This proverb is but of an hundred and four years standing,

taking its original from *Thomas Stafford*, who in the reign of Queen *Mary*, *Anno* 1557, with a small company seized on *Scarborough* castle (utterly destitute of provision for resistance) before the townsmen had the least notice of his approach. However, within six days, by the industry of the earl of *Westmorcland*, he was taken, brought to *London*, and beheaded, *&c. vide*.

As true steel as Rippon rowels.

It is said of trusty persons, men of metal, faithful in their employments. *Rippon* in this county is a town famous for the best *spurs* of *England*, whose *rowels* may be enforced to strike through a shilling, and will break sooner than bow.

A Yorkshire *way-bit.*

That is, an overplus not accounted in the reckoning, which sometimes proves as much as all the rest. Ask a country-man, how many miles it is to such a town, and he will return commonly so many miles and a *way-bit*. Which *way-bit* is enough to make the weary traveller surfeit of the length thereof. But it is not *way-bit* though generally so pronounced, but *wee-bit*, a pure *Yorkshirism*, which is a small bit in the Northern language.

Merry Wakefield.

What peculiar cause of mirth this town hath above others, I do not know; and dare not too curiously inquire. Sure it is seated in a fruitful soil and cheap country, and where good chear and company are the premisses, mirth (in common consequence) will be the conclusion.

Pendle, Ingleborough, *and* Penigent,
Are the three highest hills between Scotland *and* Trent.

And which is more common in the mouths of the vulgar.

Pendle, Penigent, *and* Ingleborough,
Are the three highest hills all England *thorough.*

These three hills are in sight of each other, *Pendle* on the edge of *Lancashire Penigent*, and *Ingleborough* near *Settle* in *Yorkshire*, and not far from *Westmoreland*. These three are indeed the highest hills in *England*, not comprehending *Wales*. But in *Wales* I think *Snowdon*, *Caderidris*, and *Plinllimmon* are higher.

If Brayton *bargh*, *and* Hambleton *hough*, and Burton *bream*,
Were all in thy belly it would never be team.

It is spoken of a covetous and insatiable person, whom nothing will content. *Brayton* and *Hambleton* and *Burton* are places between *Carwood* and *Pontefract* in this county. *Brayton bargh* is a small hill in a plain country covered with wood. *Bargh*, in the northern dialect, is properly a horse-way up a steep hill, though here it be taken for the hill itself.

When Dighton *is pull'd down*,
Hull *shall become a great town.*

This is rather a propheey than a proverb. *Dighton* is a small town not a mile distant from *Hull*, and was in the time of the late wars for the most part pull'd down. Let *Hull* make the best they can of it.

Cleveland *in the clay*,
Bring in two soles and carry one away.

Cleveland is that part of *Yorkshire* which borders upon the bishoprick of *Durham*, where the ways in winter time are very foul and deep.

When Sheffield *park is plowed and sown*,
Then little England *hold thine own.*

It hath been plow'd and sown these six or seven years.

You have eaten some Hull *cheese.*

i. e. Are drunk, *Hull* is famous for strong ale.

When all the world shall be aloft,
Then Hallam-shire *shall be God's croft.*
Winkabank *and* Temple brough,
Will buy all England *through and through.*

Winkabank is a wood upon a hill near *Sheffield*, where there are some remainders of an old camp. *Temple brough* stands between the *Rother* and the *Don*, about a quarter of a mile from the place where these two rivers meet. It is a square plat of ground encompassed by two trenches. *Selden* often inquired for the ruins of a temple of the god *Thor*, which he said was near *Rotherham*. This probably might be it, if we allow the name for any argument; besides, there is a pool not far from it called *Jordon-dam*, which name seems to be compounded of *Jor*, one of the names of the god *Thor*, and *Don* the name of the river.

Miscellaneous local Proverbs.

Dunmow *bacon and* Doncaster *daggers*,
Monmouth *caps and* Lemster *wooll*,
Derby *ale and* London *beer.*

There is a current story, that the prior and convent of *Dunmow* were obliged, by their charter, to give a flitch of bacon to any man, who, coming with his wife, should depose both of them that they had been married a twelve-month, and neither of them had at any time repented.

You may sip up the *Severn* and swallow *Mavern* as soon.

Little *England* beyond *Wales*, *i. e. Pembrokeshire.*

Little *London* beyond *Wales*, *i. e. Beaumaris* in the Isle of *Anglesey*, both so called because the inhabitants speak good *English*: indeed in *Pembrokeshire* many of the people can speak no *Welsh.*

There's great doings in the *north* when they bar their doors with tailors.

There's great stirring in the *north* when old wives ride [scout.

Three great evils come out of the *north*,
A cold wind, a cunning knave, and a shrinking cloth.

PROVERBS *communicated by Mr.* Andrew Paschall, *of* Chedsey, *in* Somersetshire; *which came not to hand 'till the Copy of the Second Edition was delivered to the Bookseller, and so could not be referred to their proper places.*

STEAL the horse, and carry home the bridle.
What are you good for? to stop bottles?
I'll not pin my faith on your sleeve.
A fine new nothing.
What wind blew you hither?
As nimble as a cow in a cage.
Set a cow to catch a hare.
Is the wind in that corner?
I'll watch your water.
One's too few, three too many.
He put a fine feather in my cap.
i. e. Honour without profit.

All *Ilchester* is goal, say prisoners there.
i. e. The people hard-hearted. *Somers.*

The bird that can sing and will not sing must be made
After a lank comes a bank. [to sing.
Said of breeding women.

There or thereabouts, as Parson *Smith* says.
Proverbial about *Dunmow* in *Essex.*
I wip'd his nose on't.
To-morrow come never.
Ghoak up, the church-yard's nigh.
Sow or set beans in *Candlemas* waddle.
i. e. Wane of the moon. *Somerset.*

You are right for the first ---- miles.
Eat thy meat and drink thy drink, and stand thy ground old Harry. *Somerset.*
Blow out the marrow and throw the bone to the dogs.
A taunt to such as are troublesome by blowing their nose.

'Twere well for your little belly if your guts were out.
Murder will out.
This is remarkably true of murder, however secretly acted, but it is applied also to the discovery of any fault.

To put out the miller's eye.
Spoken by good housewives when they have wet their meal for bread or paste too much.

As your wedding-ring wears your cares will wear away. *Somerset.*

She stamps like an ewe upon yeaning. *Somerset.*

Pinch on the parson's side.

As old as *Glaston-bury* torre. *Somerset.*

This torre, *i. e.* tower, so called from the Latin *turris*, stands upon a round hill in the midst of a level, and may be seen far off. It seemed to me to have been the steeple of a church that had formerly stood upon that hill, though now scarce any footsteps of it remain.

On *Candlemas*-day throw candle and candlestick away. *Somerset.*

Share and share alike, some all, some ne'er a white.

To help at a dead *lift.*

To water a stake.

As welcome as water into one's shoes.

March birds are best. [*merset.*

I will not want when I have and when I han't too. *So-*

So many frosts in *March* so many in *May.*

'Tis year'd. *Spoken of a desperate debt.*

The snite need not the woodcock betwite. *Somerset.*

You shall have the whetstone.

Spoken to him that tells a lie.

You have no more sheep to shear. *Somerset.*

That's a dog-trick.

You shall have the basket. *Taunton.*

Said to the journeyman that is envied for pleasing his master.

You are as fine as if you had a whiting hanging at your side, or girdle.

April cling good for nothing. *Somerset.* [*don.*

You must go into the country to hear what news at *Lon-*

'Twill not be why for thy. *Somerset.*

Of a bad bargain or great loss for little profit.

The lamentation of a bad market.

The chicken crams the capon. *Somerset.*

I have victualled my camp *(filled my belly.)*

Parsley fried will bring a man to his saddle, and a woman to her grave.

I know not the reason of this proverb. Parsley was wont to be esteemed a very wholesome herb, however prepared, only by the ancients it was forbidden them that had the falling sickness, and modern experience hath found it to be bad for the eyes.

I'll make you know your driver. *Somers.*

I'll vease thee, *(i. e. hunt, drive thee.)* *Somerset.*

Better untaught than ill taught.

Snapping so short } makes you look so lean.
Wondering }

'Tis along of your eyes, the crows might have help'd it when you were young.

Quick and nimble, 'twill be your own another day.

In some places they say in drollery, *Quick and nimble*, more like a bear than a squirrel.

Upon St. *David*'s day put oats and barley in the clay.

With us it is accounted a little too early to sow barley (which is a tender grain) in the beginning of *March*.

Be patient and you shall have patient children.

Too hot to hold. *Moderata durant.*

Talk is but talk, but 'tis money buys lands.

You cry before you are hurt.

Cradle-straws are scarce out of his breech.

God send me a friend that may tell me my faults; if not, an enemy, and to be sure he will.

He is a fool that is not melancholy once a day.

He frets like gum'd taffaty.

You speak in clusters, you were begot in nutting.

He'll turn rather than burn.

I never saw it but once and that was at a wedding.

Hang him that hath no shift, and him that hath one too many.

How doth your whither go you; *(your wife)*

Farewell and be hang'd, friends must part.

What she wants in up and down she hath in round about.

He's steel to the back.

A man every inch of him.

Cut off the head and tail, and throw the rest away.

To play fast and loose.

You are mope-ey'd by living so long a maid.

Your horns hang in your light.

What do you come or send.

Look to the cow, and the sow, and the wheat-mow, and all will be well enow. *Somerset.*

Better have it than hear on't.

Here's to our friends, and hang up the rest of our kindred.

Do, jeer poor folks, and see how 'twill thrive.

You love to make much of naught. *(yourself.)*

In the shoe-maker's stocks.

Neck or nothing.

They two are hand and glove. *Somerset.*

They love like chick. *Somerset.*

To give one the go-by.

I'll not play with you for shoe-buckles.
God made you an honester man than your father.
One may wink and choose.
Want goes by such an one's door. *Somerset.*
Maids want nothing but husbands, and when they have them they want every thing. *Som.*
Often to the water often to the tatter. (*of linnen.*)
Beware him whom God hath marked.
Most take all.
A *Somerton* ending. *Somers.*
i. e. When the difference between two is divided.

Truth fears no colours.
Never good that mind their belly so much.
Old head and young hands. *Somerset.*
Lend and lose, so play fools.
Cast not thy cradle over thy head.
The dunder clo gally [affright] the beans.
Somers. Beans shoot up fast after thunder-storms.

Wheat will not have two praises. (*Summer and Winter.*)
If *size cinque* will not, *duce ace* cannot, then *quatre trey* must.
The middle sort bear public burthens, taxes, &c. most.
Deux ace non possunt & size cinque solvere nolunt:
Est igitur notum quatre trey solvere totum.

Take all and pay the baker.
Never sigh but send.
My son, buy no stocks. *Good counsel at gleek.*
There's newer a why but there's a wherefore. [spend.
Spend not where you may save; spare not where you must
Listeners seldom hear good of themselves.
Where there is whispering there is lying. [rain rains on.
Happy is the bride the sun shines on, and the corpse the
By fits and girds, as an ague takes a goose.
Will you snap (or bite) off my nose?
You will tell another tale when you are tried.
You eat above the tongue like a calf.
Recipe scribe, scribe solve.
A good rule for stewards.

He needs a bird that gives a groat for an owl.
You go as if nine men held you.

Under the furze is hunger and cold;
Under the broom is silver and gold.
Nine tailors make but one man.

I am loth to change my mill. *Somerset.*
i. e. Eat of another dish.

Your horse cast a shoe.
To hit over the thumbs.
Win at first and lose at last. [*Spoken of a pilferer.*
He'll bear it away, if it be not too hot or too heavy.
Hickledy pickledy, one among another.

We have in our language many the like conceited rhyming words or reduplications, to signify any confusion or mixture, as hurly burly, hodge podge, mingle mangle, arsy versy, kim kam, hub bub, crawly mauly, hab nab.

Londoner-like as much more as you will take.
So got so gone.
Oysters are not good in a month that hath not an R in it.
I love thee like pudding, if thou wert pye I would eat thee.
Here's nor rhyme nor reason.

This brings to mind a story of Sir *Thomas More*, who being by the author ask'd his judgment of an impertinent book, wish'd him by all means to put it into verse, and bring it him again; which done Sir *Thomas* looking upon it saith, yea now it is somewhat like, now it is rhyme, before it was neither rhyme nor reason.

Take all and pay all.
A penny saved is a penny got.
A lisping lass is good to kiss. [a slice.
When the shoulder of mutton is going 'tis good to take
Make the vine poor and it will make you rich. (*prune off its branches.*)
Not a word of *Pensants.*
You may if you list but do if you dare.
Set trees poor and they will grow rich, set them rich and they will grow poor. Remove them always out of a more barren into a fatter soil.
No cut to unkindness.
A good saver is a good server. *Somerset.*
To slip one's neck out of the collar.
I will keep no more cats than will catch mice. (*i. e.* no more in family than will earn their living. *Somerset.*)
Blind-man's holy-day. [grave.
If you would a good hedge have, carry the leaves to the
As yellow as the golden noble. [*Somerset.*
As good be hang'd for an old sheep as a young lamb. [*Somerset* (*of pretenders to charity.*)
She loves the poor well, but cannot abide beggers.

You put it together with an hot needle and burnt thread.
Like a loader's horse that lives among thieves.
(The country-man near a town.) *Somers.*

Apples, pears, hawthorn-quick, oak, set them at *Allhollontide* and command them to prosper, set them at *Candlemas* and intreat them to grow.

'Tis good sheltering under an old hedge.

Let not the child sleep upon bones. *Somerset.*
i. e. The nurse's lap.

The more *Moors* the better victory.

No man hath a worse friend than he brings from home.

Defend me and spend me. (*saith the* Irish *churl.*)

To fear the loss of the bell more than the loss of the steeple.

Nab me, I'll nab thee.

He hath a conscience like a cheverel's skin.
(That will stretch) A cheverel is a wild goat. *Somers.*

If you touch pot you must touch penny. *Somers.*
(Pay for what you have.)

He hath a spring at his elbow. (*spoken of a gamester*)

Pull not out your teeth but with a leaden instrument.

When *Tom*'s pitcher's broken I shall have the sheards.
(*i. e.* Kindness after others have done with it; or refuse.)

A child's bird and a boy's wife are well used. *Somers.*

Be it weal or be it wo,
Beans blow before *May* doth go.
Little mead little need. *Somerset.*
(A mild winter hoped for after a bad summer.)

A good tither a good thriver. *Somerset.*

Who marries between the sickle and the scythe will never thrive. [*Somerset.*

She will as soon part with the crock as the porridge.

You will have the red cap. *Somerset.*
(Said to a marriage-maker.)

Let them buckle for it. *Somerset.*

She is as crusty as that is hard bak'd. *Somerset.*
(One that is surly and loth to do any thing.)

Money is wise, it knows its way. *Somerset.*
Says the poor man that must pay as soon as he receives.

After *Lammas* corn ripens as much by night as by day.

If you will have a good cheese and have'n old, you must turn'n seven times before he is cold. *Somerset.*

He is able to bury an abbey. (*a spendthrift.*)
When elder's white brew and bake a peck;
When elder's black brew and bake a sack. *Somers.*
More malice than matter. *Somers.* [*portionable.*)
He builds cages for oxen to bring up birds in.—(*dispro-*
Where there is store of oatmeal you may put enough in the crock (*pot.*) *Somerset.*
He that hath more smocks than shirts in a bucking, had need be a man of good fore-looking. Chaucer.
You never speak but your mouth opens. [the window.
The charitable gives out at the door and God puts in at
All the leavers you can lay will not do it. *Somerset.*
Hampshire ground requires every day of the week a shower of rain, and on Sunday twain.
As cunning as captain *Drake.*
Let him hang by the heels. *Somerset.*
(Of a man that dies in debt: his wife leaving all at his death, crying his goods in three markets and three parish churches, is so free of all his debts.)
He is ready to leap over nine hedges.
She look'd on me as a cow on a bastard calf. *Somers.*
I will wash my hands and wait upon you.
The death of wives and the life of sheep make men rich.
April fools. (*people sent on idle errands*)
After a famine in the stall,
Comes a famine in the hall. *Somerset.*
Wellington round-heads.
Proverbial in *Taunton* for a violent fanatick.
None so old that he hopes not for a year of life.
The young are not always with their bow bent.
i. e. Under rule.
To catch two pidgeons with one bean.
Every honest miller hath a golden thumb.
They reply, None but a cuckold can see it. *Somerset.*
In wiving and thriving a man should take counsel of all the world.
'Tis good grafting on a good stock.
The eye is a shrew.
To measure the meat by the man.
i. e. The message by the messenger.
He suck'd evil from the dug.
They are so like that they are the worse for it.
Out of door out of debt. *Somerset.*
Of one that pays not when once gone.

Words may pass, but blows fall heavy. *Somers.*
Poverty breeds strife. *Somerset.*
Every gap hath it's bush.
A dead woman will have four to carry her forth.
King *Henry* robb'd the church, and died a begger.
To take the bird by it's feet.
The hogs to the honey-pots.
Their milk sod over.
He hath good cards to shew.
'Tis best to take half in hand and the rest by and by.
(The tradesman that is for ready money.)
To heave and theave. *Somerset.*
The labouring husband.
Here is *Gerard*'s bailiff, work or you must die with cold. *Somerset.*
Come every one heave a pound. *Somerset.*
As fond as an ape of a whip. *Somerset.*
You make the better side the worse. *Somerset.*

Northern Proverbs communicated by Mr. FRANCIS BROKESBY, *of Rowley, in Yorkshire.*

As blake [*i. e. yellow.*] as a paigle.
He'll never dow (*i. e. be good*) egg nor bird.
As flat as a flaun, *i. e. a custard.*
I'll foreheet (*i. e. predetermine*) nothing but building churches and louping over them.
Meeterly (*indifferently*) as maids are in fairness.
Weal and women cannot pan, *i. e. close together.*
But woe and women can.

SCOTTISH PROVERBS.

A

ALL things have a beginning (God excepted.)
A good beginning makes a good ending.
A slothful man is a begger's brother.
A vaunter and a liar is both one thing.
All is not tint that is in peril.
All is not in hand that helps.

A toom purse makes a bleat merchant.
As long runs the fox as he feet hath.
A hasty man never wanted wo.
A wight man never wanted a weapon.
A fool's bolt is soon shot.
A given horse should not be look'd in the teeth.
A good asker should have a good nay-say.
A dear ship stands long in the haven.
An oleit mother makes a sweir daughter.
A careless hussy makes mony thieves.
A liar should have a good memory.
A black shoe makes a blithe heart.
A hungry man sees far.
A silly bairne is eith to lear.
A half-penny cat may look to the king.
A greedy man God hates.
A proud heart in a poor breast, he's meikle dollour to dree.
A scald man's head is soon broken.
A scabbit sheep files all the flock.
A burnt bairne fire dreads.
Auld men are twice bairnes.
A tratler is worse than a thief.
A borrowed len should come laughing hame.
A blithe heart makes a blomand visage.
A year a nurish, seven years a daw.
An unhappy man's cairt is eith to tumble.
An old hound bites sair.
A fair bride is soon busk'd, and a short horse soon wisp'd.
As good haud as draw.
A man that is warned, is half armed.
An ill win-penny will cast down a pound.
All the corn in the country is not shorn by pratlers.
Ane begger is wae that another be the gate gae.
A travelled man hath leave to lie.
Ane ill word meets another, and it were at the bridge of *London*.
A hungry louse bites sair.
A gentle horse would not be over sair spurred.
A friend's dinner is soon dight.
An ill cook wald have a good claver.
A good fellow tint never, but at an ill fellow's hand.
At open doors, dogs come in.
A word before is worth two behind.
A still sow eats all the draff.
A dumb man holds all.
All fails that fools thinks.
A wooll-seller kens a wooll-buyer.
All fellows, Jock and the laird.

As the sow fills, the draff sowres.
A full heart lied never.
As good merchant tynes as wins.
All the speid is in the spurs. [before noon.
As sair greets the bairne that is dung afternoon, as he that is dung
An ill life, an ill end.
Anes wood, never wise, ay the worse.
Anes pay it never crave it.
A good rufer was never a good rider.
All the keys in the country hangs not at ane belt.
A dumb man wan never land.
As soon comes the lamb's skin to market, as the old sheep's.
As many heads as many wits.
A blind man should not judge of colours.
As the old cock craws, the young cock leares.
A skabbed horse is good enough for a scald squire.
A mirk mirrour is a man's mind.
As meikle up with, as meikle down with.
An ill shearer gat never a good hook.
A tarrowing bairne was never fat.
A good cow may have an ill calf.
A cock is crouse in his own midding.
A new bissome soupes clean.
As sair fights wranes as cranes.
A yelt sow was never good to gryses.
As the carle riches he wretches.
A fool when he hes spoken hes all done.
An old seck craves meikle clouting.
An old seck is ay skailing.
A fair fire makes a room flot.
An old knave is na bairne.
A good yeaman makes a good woman.
A man hath no more good than he hath good of.
A fool may give a wise man a counsel.
A man may speir the gate to *Rome*.
As long lives the merry man as the wretch for all the craft he can.
All wald have all, all wald forgive. [gar him drink.
Ane may lead a horse to the water, but four and twenty cannot
A bleat cat makes a proud mouse.
An ill willy cow should have short horns.
A good piece of steil is worth a penny.
A shored tree stands lang.
A gloved cat was never a good hunter.
A gangand foot is ay getting, an it were but a thorn.
All is not gold that glitters.
A swallow makes not summer or spring-time.
A man may spit on his hand and do full ill.

An ill servant will never be a good master.
An hired horse tired never.
All the winning is in the first buying.
Anuch [enough] is a feast (of bread and cheise.)
A horse may stumble on four feet.
All thing wytes that well not faires.
All things thrive but thrice.
Absence is a shroe.
Auld sin new shame.
A man cannot thrive except his wife let him.
A bairne mon creep or he gang.
As long as ye serve the tod, ye man bear up his tail.
All overs are ill, but over the water.
A man may wooe where he will, but he will wed where he is weard.
A mean pot [where several share in it] plaid never evin.
Among twenty-four fools not ane wise man.
Ane man's meat is another man's poison.
A fool will not give his bable for the tower of *London*.
A foul foot makes a full weam.
A man is a lion in his own cause.
A hearty hand to give a hungry meltith.
A cumbersome cur in company, is hated for his miscarriage.
A poor man is fain of little.
An answer in a word.
A beltless bairne cannot lie.
A yule feast may be quat at Pasche.
A good dog never barketh bout a bone.
A full seek will take a clout on the side.
An ill hound comes halting home.
All things help (quod the wren) when she pished in the sea.
All cracks, all beares.
A houndless man comes to the best hunting.
All things hes an end and a pudding has twa.
All is well that ends well.
As good hads the stirrep, as he that louns on.
A begun work is half ended.
A *Scottish* man is ay wise behind the hand.
A new sound, (*per onomatop.*) in an old horn.
As broken a ship hes come to land.
As the fool thinks, ay the bell clinks.
A man may see his friend need, but he will not see him bleed.
A friend is not known but in need.
A friend in court is better nor a penny in the purse.
All things is good unseyed.
A good goose indeed, but she hes an ill gander.
All are not maidens that wears bair hair.
A mache and a horse-shoe are both alike.

Airlie crooks the tree that good cammok should be.
An ounce of mothers wit is worth a pound of clergy.
An inch of a nag is worth the span of an aver.

B

Better sit idle than work for nought.
Better learn by your neighbour's skaith nor by your own.
Better half an egg nor an empty shell.
Better apple given nor eaten.
Better a dog fan nor bark on you.
Bodin (offer'd) geir stinks.
Bourd (jest) neither with me, nor with my honour.
Buy when I bid you.
Better late thrive than never.
Better hand louse than bound to an ill baikine.
Better lang little nor soon right nought.
Better give nor take.
Better bide the cookes nor the medicinors.
Better saucht with little aucht, nor care with many cow.
Bring a cow to the hall, and she will to the byre again.
Bear wealth, poverty will bear itself.
Better good sale nor good ale.
Better wooe over midding nor over moss.
Blaw the wind never so fast it will lower at the last.
Bind fast, find fast.
Better auld debts nor auld saires.
Better a fowl in hand nor two flying.
Better spaire at the breird nor at the bottom.
Bind the seck before it be full.
Better be well loved nor ill won geir.
Better finger off nor ay warking.
Better rew sit, nor rew flit.
Bourd not with bawty, fear lest he bite you.
Better say, here it is, nor here it was.
Better plays a full weamb, nor a new coat.
Better be happy nor wise.
Better happy to court, nor good service.
Better a wit bought, nor twa for nought.
Better bow nor break.
Better two seils, nor ane sorrow.
Better bairnes greit nor bearded men.
Betwixt twa stools the arse falls down.
Better na ring nor the ring of a rush.
Better hold out nor put out.
Better sit still, nor rise and get a fall.
Better leave nor want.
Better unborn nor untaught.
Better be envied nor pitied.

Better a little fire that warms, nor a meikle that burns.
Be the same thing that thou wald be cald.
Black will be no other hew.
Beauty but bounty avails nought.
Beware of had I wist.
Better be alone nor in ill company.
Better a thigging mother, nor a ryding father.
Before I wein and now I wat.
Bonnie silver is soon spendit.
Better never begun nor never endit.
Biting and scratching is *Scotsfolks* wooing.
Breads house skiald never.
Bairnes mother burst never.
Bannoks [a tharfecake oat-bread] is better than na kin bread.
Better a laying hen nor a lyin crown.
Better be dead as out of the fashion.
Better buy as borrow.
Better have a mouse in the pot as no flesh.

C

Court to the town, and whore to the window.
Cadgers (meal-men) speaks of pack-saddles.
Changing of words is lightning of hearts.
Charge your friend or you need.
Cats eats that hussies spares.
Cast not forth the old water while the new come in.
Crabbit was, and cause had.
Comparisons are odious.
Come not to the counsel uncalled.
Condition makes and condition breaks.
Cut duelles in every town.
Cold cools the love that kindles over hot.
Cease your snowballs casting.
Come it aire, come it late, in *May* comes the cow-quake.
Courtesie is cumbersom to them that kens it not.
Chalke is na sheares.

D

Do in hill as ye wald do in hall.
Do as ye wald be done to.
Do weill and have weill.
Dame deem warily.
Dead and marriage makes tearm-day.
Draff is good enough for swine.
Do the likliest, and God will do the best.
Drive out the inch as thou hast done the span.
Dead men bites not.
Daffling (jesting) good for nothing.

Dogs will red swine.
Dirt parts company.
Drink and drouth comes sindle together.
Daft talk dow not.
Do weill and doubt na man, and do weill and doubt all men.
Dead at the one door, and heirship at the other.
Dummie (a dumb man) cannot lie.

E

Early maister, lang knave.
Eaten meat is good to pay.
Eild (old age) wald have honour.
Evening orts is good morning fodder.
Every land hes the lauch, and every corn hes the caffe.
Every man wishes the water to his own mylne.
Every man can rule an ill wife but he that hes her.
Eat measurelie and defy the mediciners.
Every man for himself (quoth the Merteine.)
Every man flames the fat sow's arse.
Experience may teach a fool.
Every man wates best where his own shoe binds him.
Efter lang mint never dint.
Efter word comes weird.
Efter delay comes a lette.

F

Fair-fowles hes fair feathers.
Fair hights makes fools fain.
Fools are fain of flitting.
Falshood made never a fair hinder end.
Freedom is a fair thing.
For a lost thing care not.
Fool haste is no speed.
Fools let for trust.
For love of the nurse, mony kisses the bairne.
Folly is a bonny dog.
Fair words break never bone, foul words break many ane.
Foul water slokens fire.
Far sought, and dear bought, is good for ladies.
For fault of wise men, fools sit on binks.
Fools make feasts and wise men eat them.
Fools are fain of right nought.
Forbid a thing, and that we will do.
Follow love and it will flee thee, flee love and it will follow thee.
Fegges after peace.
Fools should have no chappin sticks.
Friendship stands not in one side.
Few words sufficeth to a wise man.

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Fire is good for the farcie.
Fidlers dogs and flies comes to feasts uncalled,
Fill fow and had fow makes a stark man.

G

Grace is best for the man.
Giff gaff (one gift for another) makes good friends.
Good wine needs not a wispe.
Good cheir and good cheap garres many haunt the house.
God sends men cold as they have clothes to.
God's help is neirer nor the fair evin.
Give never the wolf the wether to keep.
Good will should be tane in part of payment.
God sends never the mouth but the meat with it.
Girn when he tie, and laugh when ye louse.
Go to the Devil and bishop you.
Go shoe the geese.
God sends meat and the Devil sends cooks.

H

Hunger is good kitchine meat.
He that is far from his geir, is neir his skaith.
Had I fish was never good with garlick.
He mon have leave to speak that cannot had his tongue.
He that lippens to lent plows, his land will ly ley.
He rides sicker that fell never.
He that will not hear motherhead, shall hear step-motherhead.
He that crabs without cause, should mease without mends.
He that may not as he would, mon do as he may.
He that spares to speak, spares to speed. [meat.
He is well easit that hes ought of his own, when others go to the
He that is welcome faires weil.
He that does ill hates the light. [not.
He that speaks the thing he should not, hears the things he would
He that is evil deem'd is half hang'd.
Help thyself, and God will help thee.
He that spends his geir on a whore, hes both shame and skaith.
He that forsakes missour, missour forsakes him.
Half a tale is enough to a wise man.
He that hewes over hie, the spail will fall into his eye.
He that eats while he lasts, will be the war while he die.
He is a weak horse that may not bear the saidle.
He that borrows and bigs, makes feasts and thigs, drinks and is not dry, these three are not thrifty.
He is a proud Tod that will not scrape his own hole.
He is wise when he is well, can had him sa.
He is poor that God hates.
He is wise that is ware in time.

He is wise that can make a friend of a foe.
Hair and hair, makes the cairle's head baire.
Hear all parties.
He that is redd for windlestraws, should not sleep in lees.
He rises over early that is hangit or noon.
He is not the fool that the fool is, but he that with the fool deals.
He that tholes overcomes.
He loves me for a little, that hates me for nought.
He that hes twa herds, is able to get the third.
He is a sairie begger that may not gae by ane man's door.
Hall binks are sliddery.
He is not the best wright that hewes the maniest speals.
He that evil does never good weines.
Hooredome and grace, can never bide in one place.
He that compts all costes, will never put plough in the earth.
He that slays, shall be slain.
He that is ill of his harberie, is good of his way kenning.
He that will not when he may, shall not when he wald.
Hanging ganges be hap.
He is a fool that forgets himself.
Happy man, happy cavil.
He that comes uncall'd, sits unserved.
He that comes first to the hill, may sit where he will.
He that shames shall be shent.
He gangs early to steal, that cannot say na. [Devil.
He should have a long-shafted spoon that sups kail with the
He sits above that deals aikers.
He that ought the cow, goes nearest her tail.
He is worth na weill that may not byde na wae.
He should have a hail pow, that calls his neighbour nikkienow.
He that hes gold may buy land.
He that counts without his hoste, counts twise.
He that looks not or he loup, will fall or he wit of himself.
Haste makes waste.
Hulie (softly) and fair, men rides far journeys.
He that marries a daw (slut) eats meikle dirt.
He that marries or he be wise, will die or he thrive.
Hunting, hawking, and paramours, for ane joy a hundred dis-
Hald in geir, helps well. [pleasures.
He is twise fain that sits on a stean.
He that does his turn in time sits half idle.
He plaints early that plaints on his kail.
He is good that faild never.
Half anuch, is half fill.
He is a sairie cook that may not lick his own finger.
Hunger is hard in a heal maw.
He should wear iron shone that bydes his neighbours deed.

Hame is hamelie.
He that is hated of his subjects, cannot be counted a king.
Hap and a half-penny is warlds geir enough.
He calls me skabbed, because I will not call him skade.
He is blind that eats his marrow, but far blinder that lets him.
Have God, and have all.
Honesty is na pride.
He that fishes afore the net, fang or he fish get.
He tint never a cow, that grat for a needle.
He that hes na geir to lose, hes shins to pine.
He that takes all his geir fra himself, and gives to his bairns, it were weill ward to take a mallet and knock out his brains.
He sits full still that hes a riven breech.
He that does bidding deserves na dinging.
He that blaws best bears away the horn.
He is well staikit within, that will neither borrow nor len.
Hea will gar a deaf man hear.
He is sairest dung when his awn wand dings him.
He hes wit at will, that with angry heart can hold him still.

Proverbial Speeches of Persons given to such Vices or Virtues as follows.

Of greedy Persons it is said.

He can hide his meat and seek more.
He will see day at a little hole.
He comes for drink, though drafft be his errand.

Of well skilled Persons.

He was born in August.
He sees an inch before his nose.

Of wilful Persons.

He is at his wits end.
He hears not at that ear.
He wald fain be fordwart if he wist how.
He will not give an inch of his will, for a span of his thrift.

Of Vousters or new Upstarts.

His wind shakes no corn.
He thinks himself na payes peir.
He counts himself worthy meikle myce dirt.
Henry Cheike never slew a man until he came to him.

Of fleyit Persons.

His heart is in his hose.
He is war frighted nor he is hurt.

He looks as the wood were full of thieves.
He looks like the laird of pity.
He looks like a *Lochwhaber* axe.

Of false Persons.

He will get credit of a house full of unbored mill-stones.
He looks up with one eye, and down with the other.
He can lie as weill as a dog can lick a dish.
He lies never but when the holen is green.
He bydes are fast as a cat bound with a saeer.
He wald gar a man trow that the moon is made of green cheis, or the cat took the heron,

Of misnortured Persons.

He has a brasen face.
He knows not the door i'the door bar.
He spits on his own blanket.

Of unprofitable foolish Persons.

He harpes ay on ane string.
He robs *Peter* to pay *Paul*.
He rives the kirk to thatch the quier.
He wags a wand in the water.
He that rides or he be ready, wants some of his geir.

Of weillie Persons.

He can hald the cat to the sun.
He kens his oatmeal among other folks kail.
He changes for the better.
He is not so daft as he pretends him.

Of angry Persons.

He hes pisht on a nettle.
He hes not gotten the first seat of the midding the day.
He takes pepper in the nose.

Of unconstant Persons.

He is like a widder cock.
He hes changed his tippet, or his cloak on the other shoulder.
He is like a dog on a cat.
His evening song and morning song are not both alike.
He is an *Aberdeen*'s man, taking his word again.

Of Persons speaking pertinently.

He hes hit the nail on the head.
He hes touched him in the quick.

Of Weasters and Divers.

He hes not a heal nail to claw him with.
He hes not a penny to buy his dogs a leaf.
He is as poor as *Job*.
He is as bair as the birch at Zule evin.

He beg's at them that borrow at him.
He hes brought his pack to a fit spead.
He is on the ground.
His hair grows through his hood.
He hes cryed himself diver.

Of proud Persons.

He counts his half-penny good silver.
He makes meikle of his painted sheits.
He goes away with lifted up head.
He answers unspoken to.
He hes not that bachell to swear by.

Of untymous Persons.

He is as welcome as water in a riven ship.
He is as welcome as snaw in hearvest.

Of rash Persons.

He sets all on sex or sevin.
He stumbles at a strea and loupes at a bank.

Of ignorant Persons.

He does as the blind man when he casts his staff.
He brings a staff to his own head.
He gars his awn wand ding him.
He takes after the goat that casts all down at evin.
He hes good skill of rosted wooll, when it stinks it is enough.

Of effeminate Persons.

He is *John Thomson*'s man, coutching carle.
He wears short hose.

Of Drunkards.

His head is full of bees.
He may write to his friends.
His hand is in the panyer.
He is better fed nor nortured.
He needs not a cake of bread at all his kin.

Of Hypocrites.

He has meikle prayer, but little devotion.
He runs with the hound and holds with the hair.
He hes a face to God, and another to the Devil.
He is a wolf in a lamb's skin.
He breaks my head, and since puts on my hood.
He can say, my joy, and think it not.
He sleeps as dogs do, when wives sift meal.
He will go to hell for the house profit.

I

It is a sairie brewing, that is not good in the newing.
It is tint that is done to child and auld men.

In some mens aught mon the auld horse die.
It is a sooth bourd that men sees wakin.
In space comes grace.
It is ill to bring out of the flesh that is bred in the bane.
Ill win, ill warit.
It is a silly flock where the yowe bears the bell.
It is a sin to lie on the Devil.
It is eith till, that the awn self will.
It is good mowes that fills the womb.
It is na time to stoup when the head is aff.
It is fair in hall, where beards wags all.
It will come in an hour that will not come in a year.
If thou do na ill, do na ill like.
If thou steal not my kail, break not my dyke.
If ye may spend moikle, put the more to the fire.
If I can get his cairt at a wolter, I shall lend it a put.
If I may not keep geese, I shall keep gesline.
It is kindly that the poke savor of the herring.
It is eith to cry zule on another man's cost.
Ilke (each) man as he loves let him send to the cooks.
It is eith to swim where the head is holden up.
It is well ware it they have sorrow that buys it with their silver.
If ane will not, another will.
It is ill to take breeches off a bare arse.
It is dear bought honey that lick'd off a thorn.
If God be with us, wha will be against us.
It is weill warit that wasters want geir.
It is ill to bring up the thing that is not therein.
It that lyes not in your gate, breaks not your shins.
It is na play where ane greits, and another laughs.
If a man knew what wald be dear, he wald be but merchant for a year.
It is true that all men says.
I have a good bow, but it is in the castle.
It is hard to fling at the brod (a stick that children use, when they play at penny prick) or kick at the prick.
Ilke man mend ane, and all will be mendit.
It is a sairie collope that is tain off a capone.
Ill bairnes are best heard at home.
It is ill to wakin sleeping dogs.
Ill herds make fat wolffs.
It is hard to wife and thrive in a year.
It is good sleeping in a heal skin.
It is not tint that is done to friends.
It is ill to draw a strea before an auld cat.
It is a paine both to pay and pray.
It is good fishing in drumbling waters.
It is little of God's might, to make a poor man a knight.

It is good baking without meal.
It is a good goose that drops ay.
It is not the habite that makes the monk.
It is not good to want and to have.
It hes neither arse nor elbow.
I shall sit on his skirt.
It is a bair moore that he goes over and gets nót a cow.
I shall hold his nose on the grindstone.
It goes as meikle in his heart as in his heel.
It goes in at the one ear, and out at the other.
It is na mair pittie to see a woman greit, nor to see a goose go [bare fit
It is weill said, but wha will bell the cat.
It is short while seen the louse boore the langelt.
I have a slidderie eill by the tail.
It is as meit as a sow to bear a saddle.
It is as meit as a thief for the widdie. [dirt.
I wald I had as meikle pepper as he compts himself worthy myse
It will be an ill web to bleitch.
I cannot find you baith tales and ears.
It is ill to make a blown horn of a tods tail.
Hever you make a lucky pudding I shall eat the prick.
If that God will give, the Devil cannot reave.
In a good time I say it, in a better I leave it.
It's a silly pack that may not pay the custome.
I have seen as light green.
It's a cold coal to blow at.
It's a saire field where all are dung down.
It's a saire dung bairn that dare not greit.
I wat where my awn shoe binds me.
If you wanted me and your meat, ye wald want ane good friend.

K

Kame single, kame saire.
Kindness comes of will.
Kindness will creep where it may not gang.
Kindness cannot be bought for geir.
Kail spaires bread.
Kamesters are ay greasie.
Knowledge is eith born about.
Kings are out of play.
Kings and bares oft worries their keepers.
Kings hes long ears.
Kings caff is worth other mens corn.
Kindness lies not ay in ane side of the house.

L

Little intermeddling makes good friends.
Long tarrying takes all the thank away.

Little good is soon spendit.
Lang lean makes hameald cattel.
Little wit makes meikle travel.
Learn young, learn fair.
Like draws to like, and a skabbed horse to an ald dyke.
Laith to the bed, laith out of the bed.
Little may an ald horse do, if he may not nye.
Let them that are cold blow at the coal.
Lang standing, and little offering makes a good prise.
Love hes na lack.
Leave the court, before the court leave thee.
Light supper makes long life.
Lykit geir is half bought.
Lordships changes manners.
Light winning makes a heavy purse.
Live and let live.
Liveless, faultless.
Little said, soon mendit.
Laith to the drink, and laith fra it.
Lightly comes, lightly goes.
Last in the bed, best heard.
Lata is lang and tedious.
Little waits an ill hussie what a dinner holds in.
Laddes will be men.
Lauch and lay down again.
Likelie lies in the myre, and unlikelie goes by it.
Let him drink as he hes brewed.
Like to die mends not the kirk-yard.
Luck and a bone voyage.
Lang or ye cut *Falkland* wood with a pen-knife.
Love me little and love me lang.
Let alone makes mony lurdon.
Little troubles the eye, but far less the soul.
Little kens the wife that sits by the fire, how the wind blows cold in hurle burle swyre.

M

Mony yrons in the fire part mon coole.
Maidens should be meek until they be married.
Men may buy gold over dear.
Mony purses holds friends together.
Meat and cloath makes the man.
Mony hands make light work.
Make not twa mews of ane daughter.
Meat is good, but mense is better. [ther a knock.
Mony masters quoth the frog to the harrow, when every tooth took
Mint (offer) or ye strike.
Measure is treasure.

Mony men does lack, that yat wald fain have in their pack.
Misterfull folk mon not be mansfull.
Many smals makes a great.
Maisterie mawes the meadows down.
Mony speaks of *Robin Hood*, that never shot in his bow.
Mister makes men of craft.
Meikle water runs where the miller sleeps.
Meikle mon a good heart endure.
Mony cares fot meal that hes baking bread enough.
Meikle spoken, part mon spill.
Messengers should neither be headed nor hang'd.
Men are blind in their own cause.
Mony words wald have meikle drink.
Man propons, but God dispons.
Mony man serves a thankless master.
Mony words fills not the furlot.
Mony kinsfolk but few friends.
Men goes over the dyke at the ebbest.
Might oftentimes overcomes right.
Mends is worth misdeeds.
Meikle head, little wit.
Mustard after meat.
Millers [illegible] the best toll with their own hand.
Mony man speirs the gate he knows full well.
Mussel not the oxens mouth.
Meikle hes, wald ay have mair.
Mony tynes the half mark whinger, for the half-penny throng.
Make not meikle of little.
Mony man makes an errand to the hall, to bid the lady good-day.
Mony brings the raike, but few the shovel.
Make no balkes of good bear land.
March whisquen was never a good fisher.
Meate and masse never hindred no man.

N

Nature passes norture.
Na man can baith sup and blaw at once.
Nothing enters in a close hand.
Needs makes vertue.
Need has ne law.
Neirest the kirk, farrest fra God.
Neirest the king, neirest the widdie.
New lords, new laws.
Na man may pund for unkindness.
Neirest the heart, neirest the mouth.
Never rode, never fell.
Need gars naked men run, and sorrow gars websters spin.

Neir is the kirtle, but nearer is the sark.
Nothing is difficile to a well willit man.
Na man makes his awn hap.
Na reply is best.
Nothing comes sooner to light, than that which is long hid.
Na man can play the fool sa weill as the wise man.
Na penny, na pardon.
Na man can seek his marrow in the churne, sa weill as he that [hes been in it himself.

O

Over fast, over louse.
Of anuch men leaves.
Over great familiarity genders despite.
Oft compting makes good friends.
Over narrow compting culzies na kindness.
Out of sight out of langer.
Of twa ills choose the least.
Of other mens leather, men takes large whanges.
Over jolly dow not.
Of the abundance of the heart, the mouth speaks.
Of all war, peace is the final end.
Of ill debtours, men takes oats.
Of need make vertue.
Of the earth mon the dyke be builded.
Of ane ill, comes many.
Over hote over cold.
Over heigh over low.
Over meikle of ane thing, is good for nathing.

P

Penny wise, pound fool.
Priest and doves make foul houses.
Pride and laziness wald have meikle uphald.
Put your hand na farder nor your sleive may reach.
Poor men are fain of little thing.
Play with your peirs.
Pith is good in all plays.
Put twa half-pennies in a purse and they will draw together.
Painters and poets have leave to lie.
Possession is worth an ill chartour.
Pride will have a fall.
Poverty parts good company, and is an enemy to vertue.
Put not your hand betwixt the rind and the tree.
Poor men they say hes na souls.
Patience perforce.
Provision in season, makes a rich house.
Put that in the next parcel.
Peter in, and *Paul* out.

Plenty is na dainty.
Puddings and paramours wald be hotelie handlit.

Q

Quhair (where) the deer is slain, some bloud will lie.
Quhen the eye sees it saw not, the heart will think it thought not.
Quhen wine is in, wit is out.
Quhen the steed is stowen, shut the stable door.
Quhen the tod preaches, bewate of the hens.
Quhen the cup is fullest, bear it evinest.
Quhat better is the house that the da rises in the morning.
Quhen theeves reckons, leall men comes to their goir.
Quhen I am dead, make me a cawdle.
Quhiles the hawk hes, and whiles he hunger hes.
Quhen the craw flees, her tail follows.
Quhen the play is best, it is best to leave.
Quha may wooe without cost.
Quhiles thou, whiles I, so goes the bailleri.
Quhen a man is full of lust, his womb is full of leesings.
Quha may hold that will away.
Quhen taylours are true, there little good to shew.
Quhen thy neighbour's house is on fire, take heed to thy awn.
Quhen the iron is hot, it is time to strike.
Quhen the belly is full, the bones wald have rest.
Quhom God will help, na man can hinder.
Quhen all men speaks, na man hears.
Quhen the good man is fra hame, the table cloths tint.
Quhair stands your great horse.
Quhair the pig breaks, let the shells lie.
Quhen friends meets, hearts warmes.
Quhen the well is full, it will run over.

R

Reason bound the man.
Ruse (praise) the foord as ye find it.
Ruse the fair day at evin.
Rackless youth makes a goustie age.
Ryme spares na man.
Roavers should not be rewers.
Rule youth weil, and eild will rule the sell.
Rome was not begit on the first day.

S

Sike man sike master.
Seldom rides, tynes the spurs.
Shod in the cradle, barefoot in the stubble.
Sike tippes, sike latace.
Sike a man as thou wald be, draw thee to sike company.

Soothe bourd is na bourd.
Seldome lies the Devil dead by the dyke side.
Saying goes good cheap.
Spit on the stane, it will be wet at the last.
Soft fire makes sweet malt.
Sorrows gars websters spin.
Sturt pays na debt.
Sillie bairns are eith to lear.
Saw thin, and maw thin.
Soon rype, soon rotten.
Send and fetch.
Self deed, self ha. [turn.
Shame shall fall them that shame thinks, to do themselves a good
Sike father, sike son, &c.
Scill comes not while sorrow be gone.
Shees a foule bird that syles her own nest.
Spoir at Jock thief my marrow, if I be a leal man.
Soon gotten, soon spendit.
Sike priest, sike offering.
She is a sairie mouse that hes but ane hole.
Surfet slays mae nor the sword.
Seik your sauce where you get your ail.
Sokand seall is best.
Sike answer as a man gives, sike will he get.
Small winning makes a heavy purse.
Shame is past the shedd of your hair.
Send him to the sea and he will not get water.
Saine (bless) you weill fra the Devil and the lairds bairns.
She that takes gifts herself, she sels, and she that gives, does not ells.
Shroe the ghast that the house is the war of.
Shew me the man, and I shall shew you the law.
Swear by your burnt shines.
Sairie be your meil poke, and ay your fist in the nook of it.

T

The mair haste the war speid.
Tyde bydes na man.
Twa daughters and a back door are three stark theeves.
There was never a cake, but it had a make.
There came never a large fart forth of a wran's arse.
Toome (empty) bagges rattles.
The thing that is trusted, is not forgiven.
Take part of the pelf, when the pack is a dealing.
Tread on a worm, and she will steir her tail.
They are lightly robbed that hes their awn.
The craw thinks her awn bird fairest.
There is little to the rake to get after the bissome.

They buy good cheap that brings nathing hame.
Thraw (twist) the wand while it is green.
The shoemakers wife is worst shod.
The worst warld that ever was, some man wan.
They will know by a half-penny if a priest will take offering.
Tyme tryes the truth.
The weeds overgaes the corn.
Take tyme while tyme is, for tyme will away.
The piper wants meikle that wants the nether chaps.
They are welcome that brings.
The langer we live the mae strange sights we see.
There are many soothe words spoken in bourding.
There is na thief without a receiver.
There is many fair thing full false.
There came never ill of a good advisement.
There is na man sa deaf, as he that will not hear.
There was never a fair word inchiding.
The mouth that lyes slayes the soul.
Trot mother, trot father, how can the foal amble.
They were never fain that shrugged.
Twa fools in ane house is over many.
Twa wolfs may worrie ane sheep.
The day hes eyne, the night hes ears.
The tree falls not at the first straike.
The mair ye tramp in a turde, it grows the breader.
There is none without a fault.
The Devil is a busie bishop in his own diocie.
There is no friend to a friend in deed.
There is na fool to an auld fool.
Touch a good horse in the back, and he will fling.
There is remeid for all things but stark deid.
There is na medicine for fear.
The weakest goes to the walls.
That which hussies spares, cats eats.
Thou wilt get na mair of the cat but the skin.
There mae madines nor makine.
They laugh ay that winnes.
Twa wits is better nor ane.
They put at the cairt that is ay gangand.
Three may keep counsel if twa be away.
They are good willie of their horse that hes nane.
The mae the merrier, the fewer the better cheer.
The blind horse is hardiest.
There mae ways to the wood nor ane.
There is meikle between word and deed.
They that speirs meikle will get wot of part.
The less play the better.

The mair cost, the mair honour.
There is nothing more precious nor tyme.
True love kyths in tyme of need.
There are many fair words in the marriage making, but few in [the portion paying.
The higher up, the greater fall.
The mother of mischief is na mair nor a gnat wing.
Tarrowing bairnes were never fat.
There little sap in dry pease hulls.
This bolt came never out of your bag.
Thy tongue is na slander.
Take him up there with his five eggs, and four of them rotten.
The next tyme ye daunce, with whom ye take by the hand.
The goose pan is above the rost.
Thy thumb is under my belt.
There is a dog in the well.
The malt is above the beir.
Touch me not on the sair heel.
The pigs overgaes the ald swine.
Take a man by his word, and a cow by her horn.
There meikle hid meat in a goose eye.
They had never an ill day that had a good evening.
There belongs mair to a bed nor four bair legs.
The greatest clarks are not the wisest men.
Thou should not tell thy foe when thy fit slides.
The grace of God is geir enough.
Twa hungry meales makes the third a glutton.
This warld will not last ay.
The Devil and the dean begins with a letter, when the Devil hes the dean, the kirk will be the better.
They are as wise that speir not.
There is nothing so crouse as a new washen louse.

W

Wrang has nea warrand.
Will hes that weill is.
Well done, soon done.
Weapons bodes peace.
Wiles helps weak folk.
Wishers and walders are poor house-halders.
Words are but wind, but dunts are the Devil.
Wark bears witness wha weill does.
Wealth gars wit wavor.
Weill bydes, weill betydes.
Wrang compt is na payment.
Wrang hears, wrang answer gives.
With empty hand, na man should hawkes allure.
Weill wats the mouse, the cat's out of the house.
Well worth aw, that gars the plough draw.

We hounds slew the hair, quoth the messoun.
Wonder lasts but nine nights in a town.
Women and bairns keeps counsel of that they ken not.
Wont beguilt the lady.
Waken not sleeping dogs.
We have a craw to pluck.
Well good mother daughter,
Wood in a wilderness, and strength in a fool.
Wit in a poor man's head, mosse in a mountain avails nothing.
Weils him and wooes him that hes a bishop in his kin.
Use makes perfectness.
Unskild medicioners, and horsemarshels, slays both man and beast.
What reakes of the feed, where the friendship dow nought.

Y

Ye will break your crag and your fast alike in his house.
Ye strive against the stream.
Youth never casts for perrill.
Ye seek hot water under cold yce.
Ye drive a snail to *Rome*.
Ye ride a bootless errand.
Ye seek grace at a graceless face.
Ye learn your father to get bairns.
Ye may not sit in *Rome* and strive with the Pope.
Youth and age will never agree.
Ye may puind for debt, but not for unkindness.
Ye breid of the cat, ye wald fain eat fish, but ye have na will to weet your feet.
Ye breid of the gouk, ye have not a ryme but ane.
Ye should be a King of your word.
Ye will get war bodes before Belten.
Ye may drink of the bourn, but not byte of the brae.
Ye wald do little for God an the Devil were dead.
Ye have a ready mouth for a ripe cherry.
Ye breid of the millers dog, ye lick your mouth or the pok be open.

HEBREW PROVERBS.

מוניה וביה אבא ניזיל ביה נרנא.

The axe goes to the wood, from whence it borrowed its helve.

It is used against those who are injurious to those from whom they are derived, or from whom they have received their power.

אם אמר לך חד אוניך דהמר לא תיחוש תריין עתיד לך פדומבי. If any say that one of thine

ears is the ear of an ass; regard it not: If he say so of them both, procure thyself a bridle.

That is, it is time to arm ourselves with patience when we are greatly reproached.

בחקלא דאית ביה אוגרין לא תימר מילה דמסטירין. Do not speak of secret matters in a field that is full of little hills.

Because it is possible some body may lie hid there and hear what is said.

עלוכה מריגתא שאסיה פודגריס. That city is in a bad case whose physician hath the gout.

אל תדור בעיר דרישׁ מתא אסיא. Do not dwell in a city whose governor is a physician.

אסא דקאי בינו הליפי אסא שמיה ואסא קרו ליה. A myrtle standing among nettles does notwithstanding retain the name of a myrtle.

באתר דאית גבר תכן לא תהוי גבר. *i. e.* Where there is a *man*, there do not thou shew thyself a man.

The meaning is, that it becomes us not to intermeddle in an office where there is already such good provision made that there is no need of our help.

אבב חוטרא מילי ואבי דבי דרי חושבנא. *i. e.* At the door of the fold *words*, within the fold an *account*.

The shepherd does with fair words call back his fugitive sheep to the door of the fold, but when he gets them in he punisheth them for straying away. It is applicable to what may be expected from our governors against whom we have rebelled.

איחו בקרו ואתתיה בבוציני. *i. e.* He is pleased with gourds, and his wife with cucumbers.

A proverb by which is expressed, that both the man and wife are vicious much alike.

לא כמא דאמרת אמך אלא כמא דאמרין מגרייא. *i. e.* It is not as thy mother says, but as thy neighbours say.

The meaning is, that we are not to regard the praises of a near relation, but to listen to what is said by the neighbourhood.

נבח בך כלבא עול נכח כך גורייתא פוק. *i. e.* If the dog bark, go in; if the bitch bark, go out.

מבלבא בישא גורא טבא לא נפיק. *i. e.* We may not expect a good whelp from an ill dog.

שכם נסיב ומבנאי נזור. *i. e. Sichem* marries the wife (*viz. Dinah.*) and *Mifgæus* is circumcised (*i. e. punished.*)

Delirant Reges plectuntur Achivi.

גמלא במדי אקבא רקרא. A camel in *Media* dances in a little cab.

This proverb is used against those who tell incredible things.

גמלא אולא למיבעי קרני אורני דחוו
ליה גויין מניה: *i. e.* The camel, going to seek horns, lost his ears.

Against those who, being discontented with what they have; in pursuit of more lose what they once had.

נפישו גמלו סבי דממעני משבא דהוגני. *i. e.* Many old camels carry the skins of the young ones *to the market.*

קבא רבא וקבא זוהא מיגנדר ואזיל
לשאול: *i. e.* The great cab and the little cab go down to the grave.

ראנר גינה אכל עיפרין ראנר גינן
עיפרין אכרין ליה: *i. e.* He that hires one garden (*which he is able to look after*) eats birds; he that hires more than one will be eaten by the birds.

לפום גנתא גננא: *i. e.* As is the garden such is the gardener.

אי לאו דלינא הספא לא משכחת מרגניתא
תותי: *i. e.* If I had not lifted up the stone, you had not found the jewel.

It is used when one man reaps the fruit of the labours of another.

אדלי שמא אדלי קעירא: *i. e.* When the sun rises, the disease will abate.

It is said by one man of the *Jews*, that there was a precious stone which did hang on the neck of *Abraham*, which when the sick man looked on he was presently healed: and that when *Abraham* died God placed this stone in the sun: This is thought to have given occasion to the proverb above-named. *V. Buxtorf. Lexic. Rabbin. in voce* דלא

ראית ליה מברתא בדקניה כולי
עלמא קא יקלין ליה: Whoever hath a divided beard, the whole world will not prevail against him.

This proverb is used of those who are cunning, and such are they thought to be whose beard is divided, which, by their much handling when they are musing and thoughtful, they are said to divide.

נהית דרנא נסיב איתתא סק דרנא
בחר שושבינא: *i. e.* Go down the ladder when thou marriest a wife, go up when thou choosest a friend.

The meaning is, that we should not marry a wife above our rank, though we choose such a friend.

זבן ולא תיזול: *i. e.* Rather sell than be poor.

זבן וזבן תגרא אוקרי: *i. e.* He that buys and sells is called a merchant.

This proverb is used in derision of those who buy and sell to their loss.

ארחלא אכרעך זבינך זבן: *i. e.* While the dust is on your feet sell what you have bought.

The meaning is, that we should sell quickly (though with light gains) that we may trade for more.

זרוק חוטרא לאויראּ אציקריה קאים׃ *i. e.* Cast your staff into the air, and it will fall upon its root, or *heavy end.*

Naturam expellas furcâ licet usque recurret.

חטרא לטרידה וטיבותיה לשקידה׃ *i. e.* The wine is the master's, but the goodness of it is the butler's.

אם יעלה חמור בסולם תסצה דצת בנשים׃ When an ass climbs a ladder, we may find wisdom in women.

חמרא אפילו בתקופת תמון קרירה הוּלי׃ *i. e.* An ass is cold even in the summer solstice.

The meaning is, that some men are so unhappy that nothing will do them good.

חמר וגמל׃ *i. e. Asinario - - Camelarius.*

i. e. A man that hath the care of leading a camel, and driving an ass. Such a man is in the midst, and knows not how to go forward or backward; for the ass will not lead, nor the camel be driven. It is applicable to him who hath to do with two persons of contrary humours, and knows not how to please both, nor dares he displease either of them.

סברון למחפת ואתחפתון׃ *i. e.* They had thought to have put others into a sleeve, and they are put in themselves.

צני מהפך בחררה בא אחד ונטלה היטנו׃ *i. e.* The poor man turns his cake, and another comes and takes it away.

שרי כיסך פמח ש קך׃ *i. e.* Open thy purse (viz. *i. e. receive thy money*) and then open thy sack; *i. e.* then deliver thy goods.

בלבא בכפנא אפילו נללי מבלע׃ *i. e.* An hungry dog will eat dung.

פון מלחא ושדי בשרא לכלבא׃ *i. e.* If you take away the salt, you may throw the flesh to the dogs.

עבדא רמלכא מלכא׃ The servant of a king is a king.

עא תדור במתא דלא צניף בה סוסיא ולא נבח בה כלבא *i. e.* Do not dwell in a city where an horse does not neigh, nor a dog bark.

The meaning is, that if we would be safe from danger we must not dwell in a city where there is neither an horse against an enemy, nor dogs against thieves.

קפון זבין אדעא מתון נסיב איתתא׃ *i. e.* Make haste when you are purchasing a field, but when you are to marry a wife be slow.

כרדניז רעיא על ענא עביד נגודא
סמיתא: When the shepherd is angry with his sheep he sends them a blind guide.

בשעת עקתא נדדא בשעת רוחא
שיספא: In the time of affliction, a vow; in the time of prosperity an inundation: *or a greater increase of wickedness.*

The Devil was sick, the Devil a monk would be;
The Devil was well, the Devil a monk was he.

סבא בביתא סימנא טבא בביתא: *i. e.* An old man in an house is a good sign in an house.

Old men are fit to give wise counsel.

אוי לזה שנעשה סניגורו קטנורו: *i. e.* Wo be to him whose advocate becomes his accuser.

This proverb is accommodable to various purposes: God required propitiatory sacrifices of his people; when they offered them up, as they should, they did receive their pardon upon it: but if they offered the blind or lame, &c. they were so far from gaining their pardon, that they increased their guilt; and thus their advocate became their accuser.

עד דסנדלא ברגלך דרוס כובא: *i. e.* While thy shoe is on thy foot tread upon the thorns.

ערבך ערבא עריך: *i. e.* Your surety wants a surety.

This proverb is used of an infirm argument that is not sufficient to prove what it is alledged for.

טבא עפורתא בפתא ממאה פורחים: *i. e.* One bird in the net is better than an hundred flying.

קב ונקי: *i. e.* Little and good.

בירא דשתית מניה לא תשדי בוה
קלא: *i. e.* Never cast dirt into that fountain of which thou hast sometime drank.

The meaning is, that we should not proudly despise or reproach that person or thing which formerly have been of use to us.

אל תסתכל בקנקן אלא במה שיש בו: *i. e.* Do not look upon the vessel; but upon that which it contains.

השקר אין לו רגלים: *i. e.* A lie hath no feet.

רחילא בתר רחילא אזלא: *i. e.* One sheep follows another.

So one thief, and any other evil doer, follows the ill example of his companion.

לא משינו שועל שמרת בעפר פירו: We never find that a fox dies in the dirt of his own ditch.

The meaning is, that men do rarely receive any hurt from the things to which they have accustomed themselves.

מלה בכלע מבתוקא ברתרין: If a word be worth one shekel, silence is worth two.

Nunquam etenim tacuisse nocet, nocet esse locutum.

נפל תורא הרר לסכינא: If the ox fall, whet your knife.

The meaning is, we must not let slip the occasion of getting the victory over an enemy.

נפל תורא סגין טבחוי: When the ox falls, there are many that will help to kill him.

The meaning is, that there are many ready to trample upon him that is afflicted.

תעלא בעדניה סגיד לידי: *i. e.* We must fall down before a fox in season.

The meaning is, that we ought to observe cunning men, and give them due respect in their prosperity.

הוי זנב לאריות ואל תהי ראש לשועלים: Choose rather to be the tail of lions than the head of foxes.

כד בשתא ושונרא עבדי הלולא מתרבא נדא בישא: When the weasel and the cat make a marriage it is a very ill presage.

The meaning is, that when evil men who were formerly at variance, and are of great power, make agreement, it portends danger to the innocent, and to others who are within their reach. Thus upon the agreement of *Herod* and *Pilate* the most innocent blood is shed. The *Jews* tell of two dogs that were very fierce one against the other; one of them is assaulted by a wolf, and thereupon the other dog resolves to help him against the wolf who made the assault.

תרי קבי רתמרי הר קבא דקשייתא וסריד: *i. e.* In two cabs of dates there is one cab of stones and more.

The meaning is, that there is much evil mingled with the good which is found in the world.

כר לא תיעול מלה תיעול פלגא: *i. e.* If the whole world does not enter yet half of it will.

'Tis meant of calumny and reproach, where many times some part is believed though all be not. *Calumniare fortiter, & aliquid adhærebit.*

מן דנכתיה חויא הבלא מרהיל ליה: *i. e.* He that hath been bitten by a serpent is afraid of a rope.

The meaning is, he is afraid of any thing that hath the least likeness to a serpent.

ניפא בחזורין ומחלקא ליבשא: She plays the whore for apples and then bestows them upon the sick.

This proverb is used against those who give alms of what they get unjustly.

תרעא דלא פתיח למצלתא פתיח לאסיא: The door that is not opened to him that begs our alms, will be opened to the physician.

שביק לרויא דמנפשיה ניזיל: Let but the drunkard alone, and he will fall of himself.

צללת במים אדירים והצלות חרס בידך: *i. e.* Thou hast dived deep into the water and hast brought up a potsherd.

אוסיפרת מיא אוסיף קמח: *i. e.* If thou hast increased thy water, thou must also increase thy meal.

Thus he that raiseth many objections is obliged to find solutions for them also.

אין רא שאין בו מוב: *i. e.* There is nothing so bad, in which there is not something of good.

ראירת ליה זקיפא בדיוק תוה לא
נימא לחבריה זקוף כיניתא: *i. e.* He that hath had one of his family hanged, may not say to his neighbour, hang up this fish.

The meaning is, we must abstain from words of reproach, and then especially when we are not free from the crimes which we reproach others for.

נזירא סחור סחור לכרמא לא תקרב: *i. e.* O thou *Nazarite*, go about, go about, and do not come near the vineyard.

The meaning is, that we should avoid the occasions of sin. The *Nazarite* was forbidden the use of wine, and it was therefore his wisest course to avoid all occasions of trespassing.

סודך אסירך ואם תגלהי תהיה אסירו: *i. e.* Thy secret is thy prisoner, if thou let it go thou art a prisoner to it.

The meaning is plain, *viz.* That we ought to be as careful in keeping a secret as an officer in keeping his prisoner, who makes himself a prisoner by letting his prisoner go. There is sometimes a great danger in revealing a secret, and always it is an argument of great folly. For as the *Jews* say well, *Thy friend hath a friend, and thy friend's friend hath a friend:* And therefore what thou wouldst have kept as a secret reveal not to thy friend. And they elsewhere say, that *He who hath a narrow heart, i. e.* but a little wisdom, *hath a broad tongue, i. e.* is apt to talk at large.

רטין מגושא ולא ידע מה רטין: *i. e.* The magician mutters, and knows not what he mutters.

This is proverbially used against those who pray in an unknown tongue; or do any thing which they do not understand.

בתך בגרה שחרר עבדך ותן לה: *i. e.* If thy daughter be marriageable set thy servant free, and give her to him in marriage.

מתון מתון ארבע מאה זוזי שיה: *i. e.* To expect, to expect is worth four hundred drachms.

Zuz is the fourth part of the sacred shekel. This proverb is used to recommend to us the advantage of deliberation in our actions.

וזא לעללא לא שכיהא לתליתא
שכיח: They can find money for mischief, when they can find none to buy corn.

במתא שמאו בלא מתא תותבאי: In my own city my *name*, in a strange city my cloaths *procure me respect.*

אין האדי נחתם מתוך קופה של תבן אלא מתוך קופה של כשר: 'Tis not a basket of hay but a basket of flesh which will make a lion roar.

That is, it must be flesh and not hay which will give courage and strength to a lion.

בר ברך קירא ליזבן ואת לא תצטער: Let thy grandchild buy wax and do not thou trouble thyself.

פשוט נבילתא בשוקא ושקול אגרא: Pull off the skin in the streets and receive thy wages.

That is, we were better submit to the meanest employment than want necessaries.

טבא חדא פילפלתא חריפתא ממלא צנא רקאדי: One grain of sharp pepper is better than a basket full of gourds.

That is, one wise man, how mean soever, is more valuable than many that are unwise.

כנון שבא הדוג ברגליו: As if a man that is killed should come home upon his feet.

This is used proverbially of those things which we give for lost.

These that follow are the Sentences of BEN SYRA, *a man of great fame and antiquity among the* JEWS.

אנקיד לאסיא עד דלא תצטדיך ליה:

HONOUR a physician before thou hast need of him.

That is, we must honour God in our health and prosperity that he may be propitious to us in our adversity.

בד דלא בר שבקיה על אפי מיא וישוט: Thy child that is no child leave upon the waters and let him swim.

That is, where our child is not reclaimable by fair means we may not hinder him from condign punishment.

גרמא רנפל בחלקך גרדיה: Gnaw the bone which is fallen to thy lot.

That is, he that hath an ill wife must patiently bear with her: It may also be applied to other things.

דהבא צריך לקמצאה ועולימא לאלקאה: Gold must be beaten, and a child scourged.

הוי טב ויהך מן טבתא לא תמנע: Be good, and refrain not to be good.

וי ליה לבישא ווי להון לדבוקיהה: Wo be to the

wicked, and wo be to them that cleave to them. Or, *to their neighbours that live near them.*

טב לכישא לא תעביד ובישא לא
מטי לך: If we would avoid a mischief we must not be very kind and familiar with an evil man.

ידך מן טיבותא לא תמנע With-hold not thine hand from shewing mercy to the poor.

כלתא עללתה לגיננא ולא ידעה
מה מטילה: The bride goes to her marriage bed, but knows not what shall happen to her.

The meaning is, that we ought not confidently to promise ourselves in any thing any great success. Thus it is said, that a certain man said he would enjoy his bride on the morrow, and when he was admonished to say he would, *if God will:* He answered that he would, whether God would or not. This man and his bride were both found dead the following night. Thus was the saying of *Ben Syra* verified, The bride, &c.

לחכימא ברמיזא ולדטיא בכור מיזא: A nod for a wise man, and a rod for a fool.

מוקיר מבסרוהי דאמי לחמרא: He that gives honour to his enemy is like to an ass.

גור דליק מוקיד נדישיז סגיאין: A *little* fire burns up a great deal of corn.

This saying is to be understood of the mischief which an evil and slandering tongue does, and is exemplified in *Doeg*, who by this means brought destruction upon the priests. Ἰδὲ ἡλίκον πῦρ ἡλίκην ὕλην ἀνάπτει. Jam. iii. 5.

סבא בביתא סימנא טבא בביתא: An old man in an house is a good sign in an house.

פתורא פריש מחלקת נסתלקת: Spread the table and contention will cease.

עריך את למיסב ולמיתן יהא חול קך
עם כר טבין: If thou must deal, be sure to deal with an honest man.

רחימא קדמאה לית את כפר כיה: Be not ungrateful to your old friend.

שיתין מליכין יהון לך ומליכות נפשך
לא תשבוק: Though thou hast never so many counsellers, yet do not forsake the counsel of thy own soul.

היום קצר והמלאכה מרובה. The day is short, and the work is much.

Ars longa vita brevis.

A

COLLECTION

OF

ENGLISH WORDS

NOT

GENERALLY USED.

WITH

THEIR SIGNIFICATIONS AND ORIGINAL, IN TWO ALPHABETICAL CATALOGUES.

THE ONE OF SUCH AS ARE PROPER TO THE NORTHERN, THE OTHER TO THE SOUTHERN COUNTIES.

WITH

AN ACCOUNT OF THE PREPARING AND REFINING SUCH METALS AND MINERALS AS ARE FOUND IN ENGLAND.

TO HIS

HONOURED FRIEND,

PETER COURTHOPE, Esq.

OF

DANNY IN SUSSEX.

Sir,

Tho' I need no other motive to induce me to present you with this Collection of English Words, but that I might take occasion publicly to own my obligations to you, as well for your long-continued friendship, as for the assistance you have sometime afforded me in those studies to which I am, I think, naturally inclined; yet one circumstance did more especially lead me to make choice of you for its patron; and that is, that you were the first who contributed to it, and indeed the person who put me upon it; and so, it being in good measure your own, I have reason to hope, that you will favourably accept it. I confess the work is so inconsiderable, that I am somewhat ashamed to prefix your name before it; but having nothing else left of my own, which I design to trouble the world with, as not knowing whether I may live so long as to perfect what I have now before me, I chuse rather to present you with this, than lose the honour of being known to have such a friend, or neglect the duty of making acknowledgments where they are due, especially having already made presents of this nature to others of my friends, which is enough to excuse this dedication intended to do other purposes, by

Sir,

Your very humble Servant,

J. RAY.

PREFACE.

SINCE the publishing this Collection of local words, in the year 1674, which were hastily gathered up by me, I received a letter from my worthy friend Mr. *Francis Brokesby*, some time fellow of *Trinity* College, in *Cambridge*, and since Rector of *Rowley*, in the *East Riding* of *Yorkshire*, attended with a large catalogue of northern words, their significations, and etymologies, to be added to a second edition of this Collection, if it ever came to be reprinted; which then I did not expect that it would. But since it hath found so favourable acceptance among the ingenious, that the former impression being dispersed and exhausted, a new one is desired by the bookseller concerned; I readily entertained the motion, that I might enrich my book, and recommend it to the reader by so considerable an edition, as also procure my friend the praise due to his pains and performance. And lest I myself should defraud him, and intervert any part thereof, I hold myself obliged to advertise the reader, that the greatest part of the words added to the northern collection are owing to him, though his name be not subjoined. The rest are a supplement of such words observed by the learned and ingenious, my honoured and dear friend, Dr. *Tancred Robinson*, as he found wanting in Mr. *Brokesby*'s catalogue. The greatest part of the additional words in the southern collection were contributed by my ingenious friends Mr. *Nicholas Jekyll*, of *Sibble Hevening ham*, and Mr. *Mansell Courtman*, minister of *Castle Hevening ham*, in *Essex*. Since the copy of this Collection was out of my hands, and delivered to the bookseller in order to the printing of it, I received three catalogues of local words, two from my learned and worthily esteemed friend Mr. *Edward Lloyd*, of *Oxford*, one drawn up by himself, of *British* words, parallel to some of the northern words in this Collection, from which, probably, the northern might be derived; the other communicated to him by Mr. *Tomlinson*, of *Edmund-hall*, a *Cumberland* gentleman. The third from Mr. *Wilkinson*, a bookseller in *Fleet-street*, *London*, owner of the copy of this Collection, sent him from Mr. *William Nicholson*, an ingenious minister, living in *Cumberland*. I found in it many words already entered in my Collection, the most of which I thought fit to omit though had they came timely enough they might have been useful to me, because they contain many parallels in the *Teutonick*, *Cimbrick*, and old *Gothick* languages, which might have been added in their places. Some words I also observed therein of common and general use in most counties of *England*, at least where I have lived or conversed, which I also

omitted (because it is not my design to write an *English Glossary*) but yet shall here mention them.

Benison for benediction, which is not unusual among our elegant writers.

Blume or *bloom*, for blossom.

A *bowre*, for an arbour, because made of bows, or, as they usually spell it, boughs of trees; though, I confess, with us it is used neither for a house, nor for a room.

A *brigge*, for a bridge, used at *Cambridge*. It is but a difference of dialect.

Childermas Day, for Innocents Day.

A *corse*, for a dead body, which, in my opinion is originally nothing but *corps*.

A *cragge*, probably from the *British Craig*.

To *cun*, or *con* thanks; to give thanks.

Deft, for neat, pretty.

Fangs, for claws, clutches, is a general word.

To *fleer*, or *flyre*; to laugh slily, to jeer.

Gear, or *geer*, for cloaths, accoutrements, harness. So women call the linen, and what else they wear upon their head, headgear; *gear* is also used for trumpery, rubbish, so as stuff is. *Goodly gear.*

A *gleed*, for a kite, which he, very probably, deduces from gliding.

The word *grave* is not used in the south for digging with a spade, but it is appropriated to cutting upon metal. But a *grave*, i. e. *sepulcrum*, is a pit digged with a spade, and we say, a *spade-graft*, or a *spit-deep*. And a *groove* is a furrow, made in wood, or metal by joyners, smiths, or other artificers.

Groats, for great oatmeal, is a general word.

Gripe, the same with *grupe*, is frequently used with us for *sulcus, fossula, illex.*

Harrying the country, is also generally used for wasting, plundering, spoiling it by any means. There is a sort of puttock called a *hen-harrier* from chasing, preying upon, and destroying of poultry.

Than *hie you*, for haste you; nothing more common.

Lugs, for ears, is a general, but derisory word. *With hair in characters, and lugs in text.* Cleveland's Poems.

Neb, is of frequent use, tho' not for the nose of a man, yet for the bill of a bird, and metaphorically for the point of a pen, or the long and slender nose of any vessel.

To *nip*, for to press between the fingers and thumb, not using the nails; or with any instrument that is flat as tongs, or the like. To press between things that are edged, is called pinching.

A *reek*, with us signifies not a smoak, but a steam, arising from any liquor or moist thing heated.

Sad, is used also for heavy, spoken of bread that rises not, or the like.

A *strand*, for a shore, or bank of sand, whence the *Strand* in *London;* and a ship is said to be stranded.

Uncouth, is commonly used for absurd; incongruous.

Warre, for beware, as *war heads*, or *horns*.

Wented, for acid, or a little changed, spoken of wort.

To *whittle* sticks, to cut off the bark with a knife, to make them white. Hence also a knife is, in derision, called a whittle.

Wilie, subtle, deceitful.

I was the less scrupulous of omitting these words, because the gentleman himself intends to publish with a History of the Kingdom of *Northumberland*, a large *North-humbrick glossary*.

To these I might add some words I observed in Mr. *Hickes's Islandish* Dictionary, by him noted for northern words, v. To *banne*, i. e. to curse. To make a *dinne*, i. e. a noise, which we in *Essex* pronounce *dean*, and is in frequent use. A *fang*, for a claw, or paw. A *fresh*, for a frog. *Galts* and *gelts*, or, as they here pronounce it, *yelts*, for young sows before they have had their first fare of pigs. To *yell*, i. e. to cry out hideously, to howl. To *glow*, i. e. to be hot. To *heave*, i. e. to lift up. The *huls* of corn, i. e. the chaffe, or covering from hill to cover. To *lamme*, i. e. to beat.

These gentlemen being, I suppose, north-countrymen, and, during their abode in the universities, or elsewhere, not happening to hear those words used in the south, might suppose them to be proper to the north. The same error I committed myself in many words that I put down for southern, which afterwards I was advised were of use also in the north, *viz. arders, auk, and aukward, to brimme, bucksome, chizzle, clever, a cob-iron, a cotterel, a cour down, to cope, crank, it dares, or dears, a dibble, a dool, feaberries, to goyster, hogs* for sheep, *a jarre, to play*, i. e. *to boyl, shie, temse-bread*.

In the same *Islandish Dictionary*, I find also some northern words not entered in my catalogue, viz.

The *eand*, spiritus, à cimbrico ande. To *byg*, ædificare, *bigd* habitatio. To *britten* beef, to break the bones of it, A. S. *brittan* frangere. The *ey-brees*, palpebræ *ey-lids*, scot *bran* ab island, *brun*. We use *ey-brows* for *supercilia*. To *dwine* away, gradatim perire, inde *dwindle* dimin. à *duyn* islandico, cesso, deficio. *Easles*, boreal. *Isles*, cinis ignitus, scintillans ab island. *Eysa*. We in Essex use *easles* for the hot embers, or, as it were, burning coals of straw only. A *fell*, mons. *fournes fells*, the *fellfoot*. Ab islandico *fel*, acclivitas.

Fliggurs ebor. Young birds that can fly, fledge, Isl. *Fleygur* volatilis.

The *gowk*, the cuckow, Island. *Gaukur*.

Nowt-gelt, tributum pro pecore solutum.
A *nab*, summitus rupis vel montis. Island *Gnypa*.
Heasy, raucus, *Isl. Hæse* raucitas.
To *helle* water, effundere aquam. Island. *Helle, heltre*, fundo.
A *whreak*, tussis, a hauking, Screatio. Island. *Hroàk*, sputum.
To *ream*, manum ad aliquid capiendum exporrigo. Island. *Hremme*, unguibus rapia.
To *reouse*, commendare.
Axel-tooth, dens molaris; Island, *Jaxel*, idem.
Yaud eboracensibus, a horse, a jade.
To *lek*, stillo, Island. *Lek*.
The fire *lowes*, i. e. flames eboracensibus. Germ. *Lohe*, flamma.
The *munne*, the mouth. Island. *Munnur*.

In Sir *Thomas Brown's* eighth tract, which is of languages, there are several words mentioned as of common use in *Norfolk*, or peculiar to the *east-angle* countries, and not of general, viz. *bawnd, bunny, thurk, enemmis, sammodithee, mawther, kedge, seel, struft, clever, matchly, dere, nicked, stingy, non eore, feft, thepes, gosgood, camp, sibrit, fangast, sap, cothish, thokish, bide owe, paxwax*.

Of some of these the formentioned Mr. *Hickes*, gives an account in the preface to his *Saxon* grammar, as *bunny*, a swelling upon a stroke, or blow, on the head, or elsewhere, which he parallels with the gothick *bango* ulcus, and the islandish *ban*, a wound, and *ben* vibex. We in *Essex* call it a *boine* on the head. *Bunny* is also used as a flattering word ὑποκοριστικὸν to children. *Bawnd tumens, as his head is bound*, his head is swoln, from the forementioned islandish word *bon*. *Thurk* or thark, is plainly from the *Saxon deork*, dark *enemmis*, nè, ne forte, as *spar the door, enemmis he come*, i. e. lest he come, he deduces probably from *eigenema* or *einema*, an adverb of excluding or excepting, now in use among the *islanders*. *Sammodithu*, a form of salutation signifying, *tell me how do you*, probably may be nothing but the Saxon ꝑæꝛ *me hú* ðeꝛꝛ þu, rapidly pronounced, as we say *muchgooditte*, for *much good do it you*. *Mauther* I take to be our *mother*, a girl, or young maid, of which I rather approve Sir *Henry Spelman's* account, which see in my Collection. *Seel* tempus, entered in the Collection. *Straft*, iratus, irà exclamans, islandis *at straffa* est objurgare; corripere, increparo. *Matchley*, perfectly, well. Islandis *maatlega, magtlega*, Sax *Mihtilice*, valdè, mightily. To *dere* or *dare*, entered in the Collection. *Noneare*, modò. Ist. *Nunær*. (Ere seems to signify in old *English before, as in ere-now*, and in *ere-while*, i. e. before now, before time, and *ere* I go, *i. e.* before I go, of which *yore* seems to be but a dialect, *in days of yore*. So *non-ere* may be not before now) To *camp*. To play at football. Sax. *camp* is striving, and *campian* to strive, or contend. This word for this exercise, extends over *Essex*, as well as *Norfolk* and *Suffolk*. *Sibrit* is entered in the

Collection. This author makes it a compound of *Sib* and *byrht* manifest. Angl. to *bruit*, apud salopienses to *brit*, to divulge and spread abroad; I should rather make it a compound of *sib* and *ritus*. *Fangast*, a marriageable maid, viro matura & q. virum jam expetens; perchance from *fengan*, or *fangan*, Sax. To take, or catch, and *aast* love, as much as to say, as taken with love, or capable of love. To *bid owe*, pœnas dare; unde constat, saith he, *bide* profluxisse à Saxonico *wyte*, quod pœnam, mulctam, supplicium significat. The other words which he leaves to others to give an account of, are *kedge*, for brisk, budge; *clever*, neat, elegant. See the Collection; to *nick*, to hit the time right, *I nick'd it*, I came in the nick of time, just in time. *Nick* and *notch*, i. e. *crena* are synonimous words, and to nick a thing seems to me to be originally no more than to hit just the notch or mark, *scopum petere*, *stingy*, pinching, sordid; narrow-spirited, I doubt whether it be of ancient use, or original; and rather think it to be a newly-coined word. To *feft*, to *persuade*, or endeavour to persuade. We in *Essex*, *use fessing*, for *putting*, *thrusting*, or obtruding a thing upon one, *donum*, or *merces*, *obtrudere*, but for the etymon, or original, I am to seek; *gasgwood*, i. e. *yeast* or *barm*, is nothing but *God's-good* (*bonum Divinum*) as they pronounce the word in *Sussex and Kent*, where it is in use; it is also called *beer-good*.—*Thepes* is the same with *febes*, or *feaberries*, i. e. gooseberries, a word used also in *Cheshire*, as *Gerrard* witnesseth in his Herbal; but what language it owes its original to is farther to be enquired. *Cothish*, morose, and *thokish*, slothful, slugish, I have no account to give of. *Paxwax*, for the tendon, or *aponeurosis* to strengthen the neck, and bind the head to the shoulders, I have nothing to say to, but that it is a word not confined to *Norfolk*, or *Suffolk*, but far spread over *England*; used, to my knowledge, in *Oxfordshire*.

As for the catalogues of *English* birds and fishes, inserted in the first edition of this book, I thought fit to omit them in this; because they were very imperfect, and since much more fully given in the histories of birds and fishes published by us; besides if God grant life and health, I may put forth a particular methodical synopsis of our *English* animals and fossils, with characteristick notes, and observations upon them, which will swell to a considerable volume, our insects being more numerous than the plants of this island.

A Collection of Local Words, proper to the North and South Counties.

A

To *adle* or *addle*, to earn; from the ancient *Saxon* word *edlean*, a reward, recompence or requital.

After-maths; the pasture after the grass hath been mowed. In other places called *roughins*.

Agate, Ches. Just going, as *I am agate*. *Gate* in the northern dialect signifies a way; so that *agate* is at or upon the way.

Alantom; at a distance.

A mell; among, betwixt, contracted from a middle; or perchance from the *French* word *mesler*, signifying to mingle, whence our *English medley* is derived. Some pronounce it *ameld*.

Anauntrins; if so be. I know not what the original of this should be, unless it be from *an*, for if, and *auntrins* contracted from peradventure.

Anent; over-against, concerning. A word of frequent use among the *Scots*. Some deduce it from the *Greek* ἐναντὶ ἐναντίον *oppositum*. *Nec malè sanè (inquit Skinnerus in Etymologico Linguæ Anglicanæ) si vel, soni vel, sensus convenientium respicias. Sed quo commercii Græci Scotis totius Europæ Longitudine dissitis Vocabula impertiri potuerunt? Mallem igitur deducere ab* A. S. Nean *prope, additâ particulâ initiali otiosa* A.

An *arain*; a spider, *à Lat. Aranea*. It is used only for the larger kind of spiders. *Nottinghamshire*.

Arf; afraid.

An *ark*; a large chest to put corn or fruit in, like the bing of a buttery; from the *Latin* word *arca*.

Arles or *earles*; earnest, an *arles-penny*, an earnest-penny, from the *Latin* word *arrha*.

An *arr*; a skar. *Pock-arrs*, the marks made by the small pox. This is a general word, common both to the north and south.

Arvill-supper; a feast made at funerals; in part still retained in the North.

An *asker*; a *newt*, or *eft*, *salamandra aquatica*.

Astite; anon, shortly, or as soon, *i. e. as tide*. *Tide*, in the North, signifies soon, and *tider* or *titter*, sooner. *The tider* (that is the sooner) *you come, the tider you'll go*; from the *Saxon tid*, signifying time, which is still in use, as in Shrove-tide, Whitsuntide, &c.

As *asly*; as willingly.

An *attercob*; a spider's web. *Cumberland*.

Aud-farand; Children are said to be so, when grave or witty, beyond what is usual in such as are of that age.

Aud; Old. Var. Dial. as *caud* for cold, *wauds* for wolds, *aum* for elm. And *farand* the humour or genius, *ingenium.*

Average; the breaking of corn fields; eddish, roughings. *Average* in law, signifies either the beasts which tenants and vassals were to provide their lords for certain services; or that money that was laid out by merchants to repair the losses suffered by shipwreck; and so it is deduced from the old word *aver (averium)* signifying a labouring beast; or *averia*, signifying goods or chattels, from the *French avoir*, to have or possess. But in the sense we have used it, it may possibly come from *Haver*, signifying oats; or from *averia*, beasts, being as much as feeding for cattle, pasturage.

Aum, elm. Var. Dial.

An *aumbry*, or *ambry*, or *aumery;* a pantry, or cupboard to set victuals in; *Skinner* makes it to signify a cupboard's head, or side-table: *Super quam vasa mensaria & tota argentea supellex ad usum conviviorum exponitur;* à Fr. G. *aumoire, armaire & armoire, It.* Armaro *idem signantibus, q. d. Latinè* armarium. Prov. *No sooner up but the head in the aumbry, and nose in the cup.* In which sentence, it must needs signify a cupboard for victuals.

Aund; ordained; *Forsan per contractionem. I am aund to this luck, i. e.* ordained.

Aunters; peradventure, or, in case, if it chance. I guess it to be contracted from adventure, which was first mollified into auventure, and then easily contracted into *aunter.* It signifies also needless scruples, in that usual phrase, *He is troubled with aunters.*

The *aunder;* or, as they pronounce it in *Cheshire, oneder*, the afternoon.

Awns; aristæ, the beards of wheat, or barley. In *Essex* they pronounce it *ails.*

B

A *backster;* a baker.

A *badger;* such as buy corn, or other commodities in one place and carry them to another. It is a word of general use.

Bain; willing, forward; opposed to lither.

The *balk*, or *bawk;* the summer-beam or dorman, *balks, bawks;* poles laid over a stable or other building for the roof, à *belgico, & Teuton. balk, trabs, tignum.* In common speech a *balk* is the same with *scamnum* in *Latin*, i. e. a piece of land which is either casually overslip'd, and not turned up in plowing, or industriously left untouched by the plough, for a boundary between lands, or some other use. Hence *to balk* is frequently used metaphorically for *to pass over.*

A *balk-staff;* a quarter-staff, a great staff like a pole or beam.

A *bannock;* an *oat cake* kneeded with water only, and baked in the embers. In *Lancashire*, and other parts of the North, they make several sorts of oaten bread, which they call by several

names, as 1. *Tharcakes*, the same with *bannocks*, *viz.* cakes made of oat meal, as it comes from the mill, and fair water, without yeast, or leaven, and so baked. 2. *Clap-bread*; thin hard oat cakes. 3. *Kitchiness-bread*; thin soft oat cakes, made of thin batter. 4. *Riddle-cakes*; thick sower cakes, from which differs little that which they call *hand hoven bread*, having but little leaven, and being kneaded stiffer. 5. *Jannock*; oaten bread made up in loaves.

A *bargh*; a horse way up a steep hill. *Yorkshire.*

A *barn* or *bearn*; a child. It is an ancient *Saxon* word. In the ancient *Teutonick*, *barn* signifies a son, derived perchance from the *Syriack bar*, filius.

A *barr*; a gate of a city. *York.* As *Bothambar*, *Monk-bar*, *Michael-gate-bar*, *in the city of York.*

Bawaty, or *bowety*; lindsey-wolsey.

Bearn-teams; broods of children, as they expounded it to me. I find that *bearn-team*, in the *Saxon*, signifies issue, off-spring, children, from *team sobales*, and *bearn*. A teeming woman is still in use for one that is apt to bear children.

Beating with child; breeding, gravid. *Yorkshire.*

A *beck*; a small brook. A word common to the ancient *Saxon*, high and low *Dutch*, and *Danish*. Hence the terminations of many towns, *Sand-beck*, *Well-beck*, &c.

Beeld; shelter.

Beer, or *birre*, q. beare, force, might, *With aw my beer*, Cheshire, *i. e.* with all my force.

Beight of the elbow, bending of the elbow. *Chesh.* A substantive from the preterperfect tense of *bend*, as *bought*, of the like signification from *bow*.

Belive, anon, by and by, or towards night. *By the eve.* This mollifying *the* into *le*, being frequent in the North, as *to la*, for *to the*. We have the word in *Chaucer* for anon.

To *bensel*, to bang or beat. *Vox rustica.* Ebor.

To *berry*, to thresh, *i. e.* to beat out the berry, or grain of the corn. Hence a *berrier*, a thresher, and the *berrying-stead*, the threshing-floor.

To *bid*, or *bede*, to pray. Hence a *bedes-man*, one that prays for others, and those little globules, with which they number their prayers, are called *bedes*.

Biggening, I wish you a good biggening, *i. e.* A good getting up again after lying in. *Votum pro puerpera.*

A *birk*; a birch-tree. Var. Dial.

Bisen'd, *Skinner* writes it *beesen*, or *beezen*, or *bison*; blinded. From *by*, signifying besides, and the *Dutch* word *sin*, signifying sense, q. d. *Sensu omnium nobilissimo orbatus*, saith he.

Blake, yellow, spoken of butter and cheese. *As blake as a Paigle.*

Cow-blakes, casins, cow-dung dried, used for fewel.

A *bleb*, a blister, a blain, also a bubble in the water.

Corn *bleeds* well, when, upon threshing, it yields well.

Bleit, or *blate*, bashful; *A toom purse, makes a bleit merchant.* Scot. Prov. That is, An empty purse makes a shame-fac'd merchant. *Fortasse q.* bleak, or blank.

Bloten, fond, as children are of their nurses. *Chesh.*

Blow-milk, skim'd, or floten milk; from whence the cream is blown off.

To *bluffe*, to blind-fold.

To blush another, to be like him in countenance. In all countries we say, He or she hath a blush of, *i. e.* resembles such another.

A *body*; a simpleton. *Yorkshire.*

To *boke* at one, to point at one. *Chesh. i. e.* To poke at one.

To *boke*, to nauseate, to be ready to vomit, also to belch. *Vox agro Lincolniensi familiaris (inquit Skinnerus) alludit saltem Hispan.* Bossar *vomere*, boquear, *oscitare seu pandiculari, vel possit deflecti à Latino evocare, vel melius à Belg.* Boochen, böken *pulsare, vel* huycken *trudere; protrudere. Vomitus enim est rerum vomitu rejectarum quædam protrusio seu extrusio.*

The *boll* of a tree, the body of a tree, as a *thorn-boll, &c. Bolling* trees is used in all countries for pollard trees, whose heads and branches are cut off, and only the bodies left.

A *boll* of salt, *i. e.* two bushels.

The *boor*, the parlour, bed-chamber, or inner room. *Cumb.*

A *boose*, an ox, or cow-stall. *Ab* AS. *Bosh.* V. *Ox-boose.*

To *boon*, or *beun*, to do service to another as a landlord.

Bones, bobbins, because, probably, made at first of small bones. Hence *bone-lace.*

To *boun* and *unboun*; to dress and undress.—*Forte à belgico* bouwen, to build, or manure. Which word also substantively signifies a woman's garment. *Boun* subst. ready.

To *bourd*; to jest, used most in *Scotland. Bourd* (jest) *neither with me, nor with my honour*, Prov. Scot.

Bout, without. *Chesh. To be bout*, as barrow, *was*, *i. e.* To be without as, &c. *Prov.*

Braken, brakes, Fern. Var. Dial. *Brakes* is a word of general use, all *England* over.

Bragget, or *bracket*, a sort of compound drink, made up with honey, spices, &c. in *Cheshire, Lancashire*, &c. *Minshew* derives it from the *Welsh bragod*, signifying the same. *Forté q. d. Potus Galliæ braccatæ.* The author of the *English* Dictionary, set forth in the year 1658, deduces it from the *Welsh* word *brag*, signifying malt, and *gots*, a honeycomb.

A *brandirth*, a trevet, or other iron to set any vessel on, over the fire, from the *Saxon brandred*, a brand iron.

Brant, steep, a *brant* hill, as *brant* as the side of a house.

Brat, a course apron, a rag. *Vox agro Lincolniensi usitata, sic*

autem appellatur Semicinctium ex panno vilissimo ab A S. Brat *panniculus, hoc à verbo* Brittan. Gebrittan, *frangere, q. d. Panni fragmenta.* Skinner.

Braughwham; a dish made of cheese, eggs, clap-bread, and butter, boiled together. *Lancash.*

To *breade, i. e.* to make broad, to spread. *Ab* A. S. *brædan.*

To *bree*, to frighten.

To *breid*, or *brade* of, to be like in conditions, from breeding, because those that are bred of others, are, for the most part, like them. *Ye breid of the miller's dog, ye lick your mouth, or the Pope be ope,* Prov. Scot.

To *brian* an oven, to keep fire at the mouth of it, either to give light, or to preserve the heat. Elsewhere they call this fire a *spruzing.*

Brichoe; brittle. Var. Dial. *Chesh.*

A *broach*, a spit. It is a *French* word, from its similitude whereto a spire-steeple is called a *broach* steeple, as an obelisk is denominated from ὄβελος, a spit. It signifies also a butcher's-prick.

Hat bruarts, hat brims. *Chesh.* Var. Dial.

To *bruckle*, to dirty. *Bruckled*, dirty.

To *brusle*, to dry, as the sun *brusles* the hay, *i. e.* dries it, and *brusled* pease, *i. e.* parch'd pease. It is, I suppose, a word made from the noise of dried things, *per onomatop*, or from the *French brusler*, to scorch or burn.

A *buer*, a gnat.

Bullen, hempstalks pilled, *buns.*

A *bulkar.* A beam. *Vox agro* Lincoln. *usitatissima, procul dubio á Dan.* Bielcker, *n. pl.* trabes, bielck, *tignum, trabs.* Skinner.

Bumblekites, bramble-berries. *Yorkshire.*

A *burtle*, a sweeting.

A *bur-tree*, an elder tree.

Butter-jags; the flowers of *trifolium siliquâ cornutâ.*

A *bushel, Warwickshire*, and the neighbouring counties, *i. e.* two strikes, or two bushels, *Winchester* measure.

C

To *cadge*, to carry. A *cadger* to a mill, a carrier, or loader.

To *callet*, to cample, or scold, as a *calleting* housewife.

A *cankred* fellow, cross, ill-condition'd.

Cant, strong, lusty, *Very cant, God yield you, i. e.* Very strong and lusty, God reward you. *Cheshire.*

To *cant*, to recover, or mend. *A health to the good wives canting, i. e.* her recovering after lying-in. *Yorkshire.*

Canting, auctio.

A *capo*, a working horse. *Cheshire. Capel*, in old *English* signifies a horse, from *caballus.*

A *Carl-cat*, a boar, or he-cat, from the old *Saxon carl*, a male and cat.

A *carre*, a hollow place where water stands.

A *carberry*, a gooseberry.

The *car-sick*, the kennel, a word used in *Sheffield, Yorkshire*. From *car* and *sike*, i. e. a furrow or gutter, q. the *cart-gutter*.

To *carve*, or *kerve*, to grow sour, spoken of cream. *Cheshire*. To *kerve*, or *kerme*, i. e. to curdle as sour milk doth.

Casings, dried cow's-dung, used for fewel, from the *Dutch koth*, fimus, canum, q. d. *cothings*, *Skinner*.

Cats-foot, Ground-ivy.

A *char*, a particular business, or task; from the word *charge*. *That char is chard*, &c. That business is dispatch'd. I have a little *char* for you, *&c.* A *char* is also the name of a fish of the trout kind found in *Winander-mere* in *Westmoreland*, and in a lake in *Carnarvanshire*, by the back of *Snowden*.

To *chare*, to stop, as *char* the cow, i. e. stop or turn her. Also to counterfeit, as to *char* a laughter, to counterfeit it.

Chats, keys of trees, as *ash-chats*, *sycomore-chats*, &c.

A *chaundler*, a candlestick. *Sheffield*.

To *chieve*, to succeed, as, *It chieves naught with him*; so, *Fair chieve you*, I wish you good luck, good speed, or success, from *Atchieve per aphæresin*, or perchance from the *French* word *chevir*, to obtain.

Clamps, irons at the ends of fires, to keep up the fewel. In other places called *creepers*, or *dogs*.

To *claut*, to scratch, to claw.

A *cletch*, a brood, as a *cletch* of chickens.

A *clock*, a beetle or dor, a hot chafer. This is a general word, in this sense, all *England* over.

To *cleam*, a word of frequent use in *Lincolnshire*, signifying to glue together, to fasten with glue *ab A S.* Clæmian, beclemian. *Oblinere*, *unde nostrum* clammy. *A S.* Clam, *plasma*, *emplastrum*: *Danio.* Kliiner. *Glutino. Nescio autem an verbum* clæmian *& Nom.* Clam *orta sint à Lat.* Limus, *Limus enim propter lentorem admotis corporibus adhæret.* Skinner. In *Yorkshire*, to *cleame* or *clame* is to spread thick, as, He *cleam'd* butter on his bread, the colours are laid on as if they were *clamed* on with a trowel, spoken of colours ill laid on in a picture.

Clem'd, or *clam'd*, starved, because by famine, the guts and bowels are as it were clammed or stuck together. Sometimes it signifies thirsty, and we know in thirst, the mouth is very often clammy.

A *clough*, a valley between two steep hills. It is an ancient *Saxon* word, derived (as *Skinner* saith) from the verb to *cleave*. Clem. *of the clough*, &c. a famous archer.

Clumps, *clumpst*, idle, lazy, unhandy, *ineptus*, a word of common use in *Lincolnshire*, *à vet. Fr. G.* Cloppe, *claudus*, *vel à Belg.* Klonte, klonter, *vel potius* klompe, *Teut.* Klamp, *Massa*, q. d.

Carnis massa, spiritus & ingenii expers, vel à Belg. Lompsch, *stupidus, piger, hoc fort. à* Lompe, clompe *massa, ob rationem jam dictam; vel fortè* clumps *contr. & corr. à nostro* clownish, *Skinner.* This is, I suppose, the same with our clumzy, in the South, signifying unhandy, *clumpst* with cold, *i. e.* benummed, or it may be from *lumpish*, heavy, dull, from the subst. *lump*, massa.

Clung, closed up, or stopped, spoken of hens when they lay not; it is usually said of any thing that is shrivelled or shrunk up: from *cling*.

Cluts, or *clots*, petasites, rather burdock. [*literarum.*

A *clutsum'd* hand; a clumsy hand. *Cheshire. Per Metathesin*

Cobby, stout, hearty, brisk.

A cobble, a pebble. To *cobble* with stones, to throw stones at any thing.

Cocket, brisk, malapert. *Dicimus autem* (verba sunt Skinneri) *He is very cocket, de homine valetudinario qui jam meliuscule se habet & convalescere incipit, q. d. est instar galli alacer, non ut prius languidus, vel à Fr. G.* Coqueter, *glociture instar galli gallinas suas vocantis, vel superbè incidere instar galli in suo sterquilinio.*

A *cod*, a pillow, a *pin-cod*, a pin-cushion. A *horse-cod*, a horse-collar.

Coil, a *hen-coil*, a hen-pen.

Coke, pit-coal, or sea-coal charred; it is now become a word of general use, *à Lat. coquere, q. d. carbo coctus.* This sort of coal is now much used for the melting of lead.

Cole, or *keal*, pottage, *colewort*, pottage-herb, pottage was so denominated from the herb colewort, because it was usually thereof made, and colewort from the *Latin* word *caulis*, κατ' ἐξοχην, signifying *brassica. Good keal is half a meal.* Prov.

A *collock*, a great piggin.

To *cope* a wall, to cover it; the *coping*, the top, or roof of the wall. *Ab A S.* Coppe, *apex culmen, fastigium, hoc à* cop, *caput.* This is a word of general use, and not proper to the north country only.

Coprose, papaver rhœas, called also *head-wark.*

Coppet; saucy, malepert, peremptory; also merry, jolly. The same with *cocket.*

A *coop*, a *much-coop*, a *lime-coop*; a cart, or wain, made close with boards, to carry any thing that otherwise would fall out, *i. e.* a tumbrel.—Perchance from the *Latin cupa*, which *Fuller, Miscel. l.* 2. c. 18. derives from the Hebrew קוב, a belly: whence he deduces our English word *cup*, and *couper.*

A *fish-coop* is likewise a great hollow vessel, made of twigs, in which they take fish upon *Humber.*

A *coop* is generally used for a vessel, or place to pin up, or enclose any thing; as that wherein poultry are shut up to be fed, is called a *coop.*

Counterfeits and *trinkets*; porringers and saucers. *Chesh.*

A *crake*, a crow. Hence *crake-berries*, crowberries. *Crake* is the name of an ancient family with us (in the East Riding of Yorkshire) as *crane*, *dove*, *heron*, *sparrow*, *swallow*, &c. have given sirnames sufficiently known. Mr. *Brokesby.*

To *coup*; to exchange, or swap; *horse-coupers*, horse-buyers, *V. cope in S. W.*

Crake-needle, shepherd's needle, or the seed vessels of it.

A *cranny* lad, *Cheshire.* A jovial, brisk, lusty lad.

A *crassantly* lad; a coward. *Chesh.* In Lancashire they say *craddantly.*

To *cream*: to mantle, spoken of drink, it is a metaphor taken from milk.

Cream it into my hand, put it in slily, or secretly. *Chesh.*

To *cree* wheat or barley, &c. to boil it soft.

Crowse; brisk, budge, lively, jolly. *As crowse as a new washen louse.* Prov.

D

To *dacker*; to waver, stagger, or totter; a word used in Lincolnshire, *parum deflexo sensu à Belg.* Daeckeren, *motare, motitare, volitare hoc à nomine* daeck, *nebula: vapores enim nebulosi huc illuc vel minimo venti flatu impelluntur.* Skinnerus.

To *daffe*; to daunt.

A *daffock*; a dawkin.

Daft; stupid, blockish, daunted; *à verbo daffe.*

Dare; harm or pain. *Dare*, in the antient Saxon signifies hurt, harm, loss. *It does me no dare*, i. e, no harm. So in Essex, we say, *It dares me*, i. e. it pains me.

To *daw*, or *dow*; to thrive. *He neither dees nor daws*, i. e. He neither dies nor mends. *He'll never dow*, i. e. He will never be good. *A Teut.* Dauwen, verdauwen, *concoquere, vel potius à* deyen, gedeyen; *augescere increscere, proficere, AS.* dean, *proficere, vigere.* Skinner.

To *daw*; in common speech is to awaken; to be *dawed*, to have shaken off sleep, to be fully awakened, and come to one's self, out of a deep sleep.

A *dawgos*, or *dawkin*; a dirty, slattering woman.

A *dayes-man*; an arbitrator; an umpire, or judge. For as Dr. *Hammond* observes in his Annotation on *Heb.* x. 25. p. 752. The word *day* in all languages and idioms, signifies judgment. So ἀνθρωπίνη ἡμέρα, *man's day*, 1 Cor. iii. 13. Is the judgment of men. So *diem dicere*, in Latin, is to implead.

Dazed bread, dough-baked. *Dazed* meat; ill roasted, by reason of the badness of the fire. A *dazed* look, such as persons have when frighted

I's *dazed*; I am very cold.

Deafely; lonely, solitary, far from neighbours.

Dearn, signifies the same.

Deary, little.

Deft; little and pretty, or neat. A *deft* man or thing. It is a word of general use all England over.

To *deg*. V. *leck*.

Dessably; constantly.

To *desse*; to lay close together, to *desse* wool, straw, &c.

To *didder*; to quiver with cold; *à Belg.* Sitterem *Teut.* Zittern, *omnia à stridulo sono, quem frigore horrentes & trementes dentibus edimus.* Skinner.

A *dig*; a mattock. In Yorkshire they distinguish between digging and graving, to dig is with a mattock, to grave with, a spade. Mr. *Brokesby.*

Dight; dressed: *ill dight*, ill dressed, from the Saxon *dihtan*, *parare, instruere.*

To *dight*; *Cheshire.* To foul or dirty one.

To *ding*; to beat, *fortè à Teut.* Dringen: *urgere, premere, elisâ literâ r.*

A *dingle*, a small clough or valley, between two steep hills.

To *dize*; to put tow on a distaff.

Dizen'd; drest.

Dodded sheep, *i. e.* sheep without horns.

Dodred wheat; is red wheat without beards.

To *doff* and *don* ones cloaths, contracted from do off, and do on; to put off and on.

A *donnaught* or *donnat*, (i. e. donaught;) naught, good for nothing: idle persons being commonly such. *Yorkshire.*

A *dole* or *dool*, a long narrow green in a plowed field left unplowed. Common to the *South* also.

Doundrins, derb. Afternoon drinkings: *Aunder* there signifying the afternoon. *Donainner* in Yorkshire.

A *dosome* beast, *Chesh.* That will be content with nothing, also thriving, that comes on well.

A *dootle*, a notch made in the *pan* into which the *bawk* is fastened, of this figure ⊓ *q. doo tail*, i. e. *dove-tail*, because like a pigeon's tail extended.

A *doubler*, a platter, so called also in the *South.*

Dowly, melancholly, lonely.

A *drape*, a farrow cow, or cow whose milk is dried up. *Drape-sheep, oves rejiculæ, credo ab AS.* drese, *expulsio.* Skinner.

To *drate*, to draw out one's words.

A true *dribble*, a servant that is truly laborious and diligent.

Drunk; *lelium, festuca altera*, Ger.

Dree; long, seeming tedious beyond expectation, spoken of a way. A hard bargainer, spoken of a person. I suppose it is originally no more than dry, tho' there be hardly any word of more frequent use in the *North* country, in the senses mentioned.

Drozen; fond, σέργων.

A *dub*, a pool of water.

A *dungeonable* body; a shrewd person, or, as the vulgar express it, a devillish fellow. As *Tartarus* signifies hell, and a dungeon; so dungeon is applied to both.

Durr'd or *dorr'd* out, it is spoken of corn, that by wind, turning of it, &c. is beaten out of the straw.

E

EALD, age. He is tall of his *eald*. Hence old, or *eld*, *aud*.

Eam, *mine eam*, my uncle, also generally my gossip, my compere, my friend. *Ab AS.* Eam, *Teut.* Oom, *Belg.* Oon, *avunculus. Omnia à latina amita, fort. & ant; amitus. Hinc Dan. & Teut.* amme, *nutrix: Materteræ enim seu amitæ nepates suos nutrire solent & fovere.* Skinner.

To *earn*, to run as cheese doth. *Earning*, cheese rennet, or rening. *Va. Dial.*

The *caster*, the back of the chimney, or chimney stock.

Eath; easy. It is *eath* to do, i. e. easy.

To *eake* or *gittle* to *aim*, intend, design.

Eddish; roughings, *ab AS.* Edisc *graseu*; *serotinum*; *hoc à Præp. loquelari AS.* Ed. *rursus*, *denuo* q. d. *Gramen quod denuo crescit. Forte* eatage.

To *een*, *Chesh.* As I cannot *een*, I have no leisure, I cannot.

Eever, *Chesh.* Corner or quarter. *The wind is in a cold eever*, i. e. a cold corner or quarter.

An *el-mother*, *Cumb.* a step-mother.

The *elder*, the udder; it signifies the same thing in the Low Dutch.

Elden, fewel for fire, *ab AS.* Æled, *ignis.* Ælan, *accendere.*

Else, before, already. I have done that *else*, i. e. already.

To *elt*, to knead.

To *ettle*, to intend.

An *eshin*, a pail or kit.

Skeer the *esse*; *Chesh.* Separate the dead ashes from the embers. *Esse* being the dialect of that county for *ashes*.

F

FAIN, glad. *Fair words makes fools fain*, Prov. From the Saxon fægan, *lætus, hilaris*, fægniah, *gaudere.* Psalm lxxi. 21. In the translation of our Liturgy: *My lips will be fain when I sing unto thee.*

Fantome corn, lank or light corn. *fantome* flesh, when it hangs loose on the bone. A *fantome*, a conceited person. The French call a spirit, appearing by night, or a ghost, a *fantosme*, from *phantasma. spectrum.* So then *phantosme* corn, is corn that has as little bulk or solidity in it as a spirit or spectre.

Farand is used in composition, as *fighting-farrand*, i. e. in a fighting humour. *V. Aud-farand.*

Farantly, handsome. Fair and *farantly*, fair and handsome.

Fastens-een, or *even*, *Shrove-Tuesday*, the succeeding day being *Ashwednesday*, the first of the *Lenten* fast.

Fause, q. false, cunning, subtle.

To *feal*, to hide. *He that feals can find.* Pro. i. e. He that [hides, &c.

To *fee*, to winnow; perchance the same with *fey*, to cleanse, scour, or dress.

Feg, fair, handsome, clean: from the Saxon *fæger* by Apocope: to *feg*, to flag or tire.

To *fend*, to shift for, from defend, *per aphæresin*. *Inde fendable*, one that can shift for himself.

Festing-penny, earnest given to servants when hired.

To *fettle*, to set or go about any thing to dress or prepare. A word much used.

To *few*, to change.

To *fey* or *feigh* it: to do any thing notably. To *fey* meadows, is to cleanse them: to *fey* a pond, to empty it.

A *flacket*, a bottle made in fashion of a barrel.

A *flaun*, a custard. *As flat as a flaun*, Prov.

To *flay*, to fright. A *flaid* coxcomb, a fearful fellow.

A *fleak*; a gate to set up in a gap. I understand by Mr. *Brokesby*, that this word *fleak* signifies the same as *hurdle*, and is made of hasel, or other wands.

Flush, q. *fluid*; washy, tender, weak, perchance from the Low Dutch, *flaun*; faint, feeble.

To *flizze*; to fly off, from the Low Dutch, *flitzen*, to fly, and *flitse*, an arrow or shaft.

A *flizzing*; a splinter, of the same original, they seem to be made from the sound, *per ὀνοματοποιαν*.

To *flite*; to scold or brawl; from the Saxon *flintan*, to contend, strive, or brawl.

Flowish; light in carriage, *impudica*.

Flowry; florid, handsome, fair, of a good complexion.

Flowter'd; affrighted. *A flowter*, a fright.

A *flurch*; a multitude, a great many; spoken of things, not persons, as a *flurch* of strawberries.

Fogge; long grass remaining in pastures till winter.

Fust; fusty.

To *format* or *formel*; to bespeak any thing; from *fore* and *mal*, (as I suppose) signifying in the ancient Danish, a word, *sermo*. *Formæl* or *formal*, in the Saxon, signifies, a bargain, a treaty, an agreement, a covenant.

Fore-worden; with lice, dirt, &c. i. e. over-run with.

A *forkin-robbin*, an earwig, called from its forked tail.

Forthen and *forthy*, therefore.

Fow, *Chesh.* Fowl. *Var. Dial.*

A *foutnart*, a fitchet.

To *fore-heet*, to predetermine. Prov. *I'll fare-heet naught, but building kirks, and louping o'er 'um.*

Freelege, Sheffield. Privilege, *immunitas.*

Frem'd or *fremt*, far off, not related to, or strange, at enmity. From the Saxon and Dutch *fremb'd*, *advena exterus, alienigena*, a stranger or alien, from the preposition *fram*; *from*.

Frim; handsome, rank, well-liking, in good case, as a *frim* tree or beast; *i. e.* a thriving tree or beast. *A Wallico frum: vel fortè ab AS.* fremian, *valere, prodesse.*

To *frist*; to trust for a time. *Fristen* in Dutch, is to give respite, to make a truce, *Ab AS. Fyrstan ejusdem significationis.*

Frough; loose, spungy: *frough* wood, brittle.

A *friggan*; the pole with which they stig ashes in the oven.

A *frundele*: two pecks.

A *fudder*; a load. It relates properly to lead, and signifies a certain weight, *viz.* eight pigs, or sixteen hundred pounds, from the High Dutch *fuder*, signifying a cart-load. *Hoc fortè (inquit* Skinner) *à Teut.* fuehren *jo vehere, ducere, & tantandem omnia credo à Lat. vehere.*

Fukes; *Chesh.* Locks of hair.

Where *fured* you? *Cumb.* Whither went you?

Fuzzen or *fuzen*; nourishment, the same with *fizon* or *foison*, used in Suffolk, signifying there the natural juice, or moisture of any thing, the heart and strength of it. Elsewhere, it signifies plenty, abundance, and is a pure French word. *Vid. Skinner.*

G.

The *gale* or *guile* dish; the tun-dish. *Gail-clear*; a tub for wort.

The *gail* or *guile-fat*; the vat in which the beer is wrought up.

Gain; *not.* Applied to things is convenient, to persons active, expert, to a way near, short. The word is used in many parts of England.

A *gally-bauk*; the iron bar in chimneys, on which the pot-hooks or reckans hang, a trammel.

A *gang*; a row or set, *v. g.* of teeth, or the like. It is in this sense a general word all over England.

To *gang*; to go or walk, from the Low Dutch *gangen*; both originally from the Saxon *gan*, signifying to go.

To *gare*; to make, cause or force; from the Danish word *gior*, to make.

A *garth*; a yard or backside, a croft; from the Saxon *geard*, a yard. Hence *garden.*

Garzil; hedging-wood.

A *gate*; a way or path: in Low Dutch, *gat.* In Danish *gade*: from the Saxon *gan*, to go. It is used for the streets of a town. Hence the names of streets in York, *Stone-gate, Peter-gate, Waum-gate*, &c. And so in Leicester, *Humbaston-gate, Belgrave-gate*, &c. *Porta* is a barr.

A *gavelock*; a pitch, an iron bar to enter stakes into the ground, or the like uses.

A *gauntry*; that on which we set barrels in a cellar. A beer-[stall.

To *gauster*; as goyster. *Vid.* Southern words.

A *gaul*; *Lancash.* a caver; *ab AS.* Geafle, *palanga, vectis.*

Gaulick-hand; left-hand. I suppose from *gauche.*

A *gawn* or *goan*; *Chesh.* a gallon, by contraction of the word.

To *ghybe* or *gibe*; to scold. Elsewhere to *gibe* is to jeer.

To *geer* or *gear*; to dress *snogly gear'd*, neatly dressed.

A *gibbon*; a nut-hook.

A *gib-staff*; a quarter-staff.

Giddy; mad with anger. The word *giddy* is common all England over, to signify *dizzy*, or by a metaphor, *inconstant, giddy-headed*; but not to signify furious, or intoxicated with anger; in which sense the word *mad* is elsewhere used.

Gliders, snares.

A *gimmer-lamb*, an ew-lamb, *fort. q.* a gammon-lamb, gimmer is a contraction of god-mother, and is the usual compellation of the common sort of women. A *gelt-gimmer*, a barren ewe.

Gin, gif, in the old Saxon is *gif*, from whence the word *if* is made *per aphæresin literæ* G. *gif*, from the verb *gifan*, *dare*, and is as much as *dato.*

Glad is spoken of doors, bolts, &c. that goe softly and loosely.

Glave or *glafe*; smooth. *Glavering* is generally used for flattering with smooth speech. A *glavering* fellow, a smooth-tongued, flattering fellow.

To *glaffer*, or *glaver*; *Chesh.* To flatter.

Glatton, Welsh flannel.

Glob'd, *Chesh.* Wedded to, fond of.

Glotten'd, *Chesh.* Surprized, startled.

To be *glum*, to look sadly, or sourly, to frown, contracted from *gloomy*, a word common to the vulgar, both in the North and South.

To *gly*, or *glee*, *Lincolnsh.* to look asquint. *Limis seu distortis oculis instar Strabonis contueri, forte ab AS.* Gleyan, *Belg.* Gloeyen, *Teut.* Gluen, *ignescere, candescere, q. d. incensis & præ ira flammantibus oculis conspicere.* Skinner.

To *goam*, to grasp, or clasp. In Yorkshire to mind, or look at. We pronounce it *gaum* and *gawp*, and speak it of persons that unhandsomely gaze or look about them. Mr. *Brokesby.*

Goulans, *q. d. goldins*; corn-marigold. In the South we usually call marygolds simply golds; from the colour of the flower.

A *gool*, a ditch, *Lincolnsh. Lacuna fort. à Belg.* Gouw, *agger, aquagium*, vel *à Fr. G.* Jaule, *galole, Latinè cavecla, quoniam ubi in fossam, scrobem seu lacunam hujusmodi incidimus, ea tanquam cavea aut carcere detinemur, &c.* Skin. Hence a *gully* and *gullet*, a little ditch; and *gullet*, the throat, or rather from the

Latin *gula*; from whence, perchance, *gool* itself may be derived.

Goose-grass, goose-tansie, argentina. Called also by some *anserina*, because eaten by geese.

Goping-full, as much as you can hold in your fist.

A *goppen-full*; a yeepsen. *Vid.* South words.

Goppish, proud, pettie, apt to take exception.

Gristy, ugly, from *grise*, swine. *Gristy* usually signifies speckled of black and white, from *griseus*.

Guizen'd, spoken of tubs or barrels that leak through drought.

Gypsies, springs that break forth sometimes on the *Woulds* in Yorkshire. They are look'd upon as a prognostick of famine or scarcity. And no wonder in that ordinarily they come after abundance of rain.

Greathly, handsomely, towardly. In *greath*, well.

Grath, assured, confident.

Grees, or *griece*, stairs, from the French *grez*, and both from the Latin *gradus*. In Norfolk they call them *grissens*.

To *griet*, or *greet*, to weep, or cry; it seems to come from the Italian *gridare*, to cry, or weep. *Vox Scotis usitatissima.* To *greet* and *yowl*, *Cumb.* To weep and cry. For *yowl*, in the South, they say yawl.

A *grip* or *gripe*, a little ditch, or trench, *fossula ab AS.* Græp, *fossula, cuniculus.* This word is of general use all over England.

A *grove*, Lincolnshire, a ditch, or mine, à *Belg.* Groeve, *fossa*, to *grove*, to *grave*, à *Belg.* Graven, *fodere.*

Grout, wort of the last running. *Skinner* makes it to signify *condimentum cerevisiæ, mustum cerevisiæ; ab AS.* Grut. Ale before it be fully brewed, or sod, new ale. It signifies also millet.

I *grow*, I am troubled.

To *growze*, to be chill before the beginning of an ague-fit.

To *guill*, to dazzle, spoken of the eyes. *Chesh.*

A *gun*, a great flagon of ale, sold for three-pence, or four-pence.

H

A *hack Lincolnsh. fortè ab AS. hegge, hæg, sepes, septum, vel hæca, Belg.* Heck. *Pessulus, repagulum, vel locus repagulis seu cancellis clausus; nobis autem parum deflexo sensu fœni conditorum, seu præsepe cancellatum signat,* à Rack. *Skinner.*

A *hack*, a pick-ax, a mattock made only with one, and that a broad end.

It *haggles*, it hails, Var. Dial. *ab AS. hagale, hægle, grando.*

Haghes, haws, Var. Dial. *ab AS. hagan*, haws.

To *hake*, to sneak, or loiter.

Hanty, wanton, unruly, spoken of a horse, or the like, when provender pricks him.

To *happe*, to cover for warmth, from *heap*, as I suppose, to heap cloaths on me.

Happa, hap ye, think you?

To *harden*, as, *the market hardens*, i. e. Things grow dear.

A *harl*, a mist.

Hariff and *catchweed*, goose-grease, *aparine*.

Haxns, *Cumb.* Brains;

A sea *harr*, *Lincolnsh. Tempestas à mari ingruens, fortè ab AS.* Hærn, *flustrum*, *æstus*, Skin.

A *harry-gaud*, a rigsby, a wild girl.

Hart-clover, Melilot.

A *haspat*, *or haspenald* lad, between a man and a boy.

Hattle, *Chesh.* Wild, skittish, harmful. *Tie the hattle ky by the horn, i. e.* The skittish cow.

A *hattock*, a shock, containing twelve sheayes of corn.

Haver, *Cumb. Yorksh.* oats; it is a Low Dutch word.

The *hause*, or *hose*, the throat *ab AS.* hals, *collum*.

An *haust*, or *hoste*, a dry cough. *To hoste*, to cough, from the Low Dutch word *hoesten*, to cough, and *hoest*, a cough; *ab AS.* hwostan, *tussire*, to cough.

It *hazes*, it misles, or rains small rain.

To *hose*, or *hause*, to hug, or carry in the arms, to embrace.

To *heald*, as when you pour out of a pot.

A *bed-healing*, *Derb.* A coverlet, it is also called absolutely a *hylling* in many places. To *heal* signifies to cover in the South. *Vid. Suss*, from the Saxon word *helan*, to hide, cover, or heal.

The *heck*, the door. *Steck the heck.* Hence *hatch cum aspirat.*

An *heck*, a rack for cattle to feed at. *Vid. hack.*

Heldar, rather, before.

An *helm*, a hovel. I suppose, as it is a covering, under which any thing is set. Hence a *helmet*, a covering of the head, *ab AS.* helan.

Heloe, or *helaw*, bashful, a word of common use. *Hèlo*, in the old Saxon, signifies health, safety.

A *henting*, one that wants good breeding, that behaves himself clownishly.

Heir-looms; goods left in an house, as it were by way of inheritance. Some standing pieces of houshold stuff, that go with the house. From *heir* and *loom*, i. e. any utensil of houshold stuff.

Heppen, or *heply*, neat, handsome, *Yorksh.* *Skinner* expounds it *dexter*, *agilis*, and saith it is used in Lincolnshire, *fort. Ab. AS.* hæplic, *compar*, *vel potius Belg.* hebbelick, *habilis*, *decens*, *aptus*, *vel q. d.* Helply, i. e. helpful.

Hetter, eager, earnest, keen.

Hight, called *ab AS.* haten, gehaten, *vocatus à verbo* hatan, *dicere*, *jubere*, *Teut.* Heissen, *nominari*, *cluere*.

To *hight*, *Cumb.* To promise or vow; as also the Saxon verb *hatan* sometimes signifies, *teste Sumnero in Dictionario-Saxonico-Latino-Anglico*, so it seems to be used in the English metre of the fourteenth verse of Psalm cxvi. *I to the Lord will pay my*

vows, which I to him behight. So also it is used in *Chaucer*, for promised.

Hind-berries, rasp-berries, *ab A S.* Hindberian. *Forte sic dicta, quia interhinnulos & cervos*, i. e. *in Sylvis & saltibus crescunt.*

Hine, hence, *Cumb.* Var. Dial.

Hine of a while, ere long; *q. d.* behind, or after a while.

A *hipping-hold*, or *hawd*, a place where people stay to chat in, when they are sent of an errand.

The *hob*, the back of the chimney.

Hod, hold. Var. Dial.

Hole, hollow, deep, an *hole* dish, opposed to shallow.

A *hog*, a sheep of a year old; used also in Northampton and Leicester shires, where they also call it a hoggrel.

Hoo, he; in the north-west parts of England, most frequently used for *she, ab A S.* heo, hio, *à Lat.* ea *fortasse.* [*Yorksh.*

A *hoop*, a measure containing a peck, or quarter of a strike.

A *hoppet*, a little handbasket. *Nescio an à corbe*, saith *Skinner*, *addita term. dim. & asperam caninam literam v propter euphoniam elidendo, & quod satis frequens est* C *initiali in spiritum &* B *in* P *mutando.*

Horseknops, heads of knapweed so called, *q.* knopweed.

The *house*, the room called the hall.

A *gill-houter*, *Chesh.* An owl.

Hure, hair, Var. Dial.

To *hype* at one, to pull the mouth awry, to do one a mischief, or displeasure. An ox is also said to *hype*, that pushes with his horn.

I

Jannock, oaten bread made into great loaves.

The *jaum* of the door, the side post. This word is also used in the South, where they say the jaum of the chimney; from the French *jambe*, signifying a leg.

Jimmers, jointed hinges, in other parts called wing-hinges.

To *ill*, to reproach, to speak ill of another, used verbally.

Inmon-barley, such barley as is sown the second crop after the ground is fallowed.

An *ing*, a common pasture, a meadow, a word borrowed from the Danes, *ing*, in that language, signifying a meadow.

Ingle, *Cumb.* Fire, a blaze, or flame, *à Lat. ignis.*

To *insense*, to inform, a pretty word, used about Sheffield in Yorkshire.

Jurnut, earth-nut, *Bulbocastanum.*

K

Kale, or *cale*, turn, *vicem. Chesh.*

Kale, or *keal*, for pottage. *Vide Cole.*

Kazzardly; cattle subject to dye, hazardous, subject to casual-[ties.

A *keale, Lincolnsh.* a cold, *tussis à frigore contracta, ab AS.* celan, *frigescere.*

To *kedge*, to fill one's self with meat. A *kedge-belly, helluo.*

To *keeve* a cart, *Chesh.* To overthrow it, or to turn out the dung.

To *ken*, to know, as I *ken* him not, *ab AS.* kennan. *Ken* is commonly used of viewing, or prospect with the eye. *As far as I can ken. i. e.* As far as the sight of my eye can reach; and so *out of ken.* i. e. out of sight.

Kenspecked, marked or branded, *notâ insignitus, q. d. maculatus seu maculis distinctus ut cognoscatur, ab AS.* kennan *scire & specce macula.* Skinner.

To *kep*, to boken, spoken when the breath is stopt upon one's being ready to vomit. Also to *kep* a ball, is to catch it, to keep it from falling.

Kickle, or *kittle*, uncertain, doubtful, when a man knows not his own mind.

To *keppen*, to hoodwink.

A *ketty cur*, a nasty, stinking fellow.

A *kid*, a small faggot of underwood, or brushwood, *forté à cœdendo, q. d. fasciculus ligni cædui.* Skinner.

A *kidcrow*, a place for a sucking calf to be in. *Chesh.*

Kilps, pot-hooks.

A *kimnel*, or *kemlin*, a powdering tub.

To *kink*, it is spoken of children when their breath is long stopped thro' eager crying, or coughing. Hence the kink cough, called in other places the chin-cough, by adding an aspirate.

A *kit*, or milking pail like a churn, with two ears, and a cover, *à Belg.* kitte.

A *kite*, a belly. *Cumb.*

To *klick* up, *Lincolnsh.* to catch up, *celeriter corripere, nescio an a Belg.* Klacken.

Klutsen; quatere, vel à Latino clepere, *hoc a Græco* κλέπτω, Skinner.

To *knack*, to speak finely. And it is used of such as do speak in the Southern dialect.

A *knightle* man, an active or skilful man. I suspect it to be the same with *nitle.*

A *knoll*, a little round hill, *ab AS.* cnolle. The top or cop of a hill, or mountain.

A *kony thing*, a fine thing.

Kye; kine. Var. Dial.

Kyrk; church, κυριακόν.

Kyrkmaster, church-warden.

L

To *lake*, to play, a word common to all the North country; *vel (inquit Skinnerus) ab AS.* Plægan, *ludere, rejecto* P. æ *diphthong.*

in simpl. a & g in c vel k mutatis, vel à Teutom. & Belg. Lachen *videre vel quod cæteris longe verisimilius est à Dan.* Leeger *ludo. Ideo autem hæc vox in septentrionali Angliæ regione, non in aliis invaluit, quia Dani illam partem primam invaserunt & penitus occupárunt, uno vel altero seculo priusquam reliquam Angliam subjugarunt.*

The *langot* of the shoe; the latchet of the shoe, from *languet* lingula, a little tongue or slip.

Land; urine, piss, it is an antient Saxon word used to this day in Lancashire, *Somner.* We say *lant* or *leint.*

To *leint* ale, to put urine into it to make it strong.

Laneing, they will give it no *laneing*, *i. e.* they will divulge it.

Lare, learning, scholarship. Var. Dial.

Lat. q. late, slow, tedious, *lat week*, let weather, wet, or otherwise, unseasonable weather.

A *lath* is also called a lat in the Northern Dialect.

Latching, catching, infecting.

To *late*, *Cumb.* to seek.

A *lathe;* a barn, *fort. à verbo* lade, *qua frugibus oneratur.* Skinner, *fort.*

Lathe, ease, or rest, *ab AS.* Latian, *differre, tardare, cunctari.*

Lathing; entreaty, or invitation. *You need no lathing*, you need no invitation or urging; *ab AS.* Geladhian, to bid, invite, desire to come.

The *lave*, all the rest. *Cumb.*

A *lawn*, a place in the midst of a wood free from wood, a laund in a park, *à Fr. G.* Lande, *Hisp.* Landa; *inculta planities.*

Lazy, naught, bad.

Leach, hard-work, which causes *le ache* in the workmen's joints, frequent among our miners in the North.

A *leadden*, or *lidden*, a noise or din, *ab AS.* Hlydan, *clamare, garrire, tumultuari*, to make a noise, or out-cry, to babble, to chatter, to be tumultuous, *hlyd*, tumult, noise.

To *lean* nothing, to conceal nothing, *q.* leave nothing, or from the old Saxon word *leanne*, to shun, avoid, decline.

To *lear*, to learn. Var. Dial.

Leath, ceasing, intermission; as, *no leath of pain*, from the word *leave*, no leaving of pain.

Leck on; pour on more liquor, *v. g.*

Leeten you, *Chesh.* Make yourself, pretend to be. *You are not so mad as you leeten you.*

Leethwake, limber, pliable.

Leits; nomination to offices in election, often used in archbishop *Spotwood*'s History, *q. lots.*

Lestal, saleable, that weighs well in the hand, that is heavy in lifting, from the verb lift, as I suppose.

To *lib*, to geld. A *libber*, a sow-gelder.

Lingey, limber.

To *lig*, to lie, Var. Dial. It is near the Saxon *liegan*, to lie.

Ling, health, *erica*, *Yorkshire*.

To *lippen*, to rely on, or trust to. *Scot.*

Lither, lazy, idle, slothful. A word of general use, *ab AS.* Lidh. Liedh. *Lenis alludit Gr.* Ἀεὶς *lævis, glaber, &* Λιπὸς *simplex, tenuis*, Skinner.

Lithing, Chesh. Thickening, spoken of a pot of broth, as *Lithe the pot; i. e.* put oatmeal into it.

A *lite*, a few, a little, *per Apocopen.*

To *lite* on, to rely on.

A *liten*, a garden.

To *lit*, to colour, or dye; *à linendo sup. litem.*

A *loe*, a little round hill, a great heap of stones, *ab AS.* Læwe, *agger, acervus, cumulus, tumulus*, a law, low, loo, or high ground, not suddenly rising as an hill, but by little and little, tillable also, and without wood. Hence that name given to many hillocks and heaps of earth, to be found in all parts of England, being no other but so much congested earth, brought in a way of burial, used of the antients, thrown upon the bodies of the dead. *Somner in Diction. Saxon.*

A *loom*, an instrument, or tool in general. *Chesh.* Any utensil, as a tub, *&c.* [byshire.

Locrt, q. lord, gaffer, lady, gammer, used in the Peak of Der-

A *loop*, an hinge of a door.

To *lope*, *Lincoln.* To leap, Var. Dial.

A *lop*, a flea, *ab AS.* loppe, from leaping. *Lops* and *lice*, used in the South, *i. e.* fleas and lice. [itself. Hence a *lopperd* slut-

Lopperd milk, such as stands so long till it sours and curdles of

Lowe, flame, and to *lowe*, to flame, from the High Dutch *lohe.*

A *lilly-low*, a *bellibleiz*, a comfortable blaze.

To *lowk*, *i. e.* to weed corn, to look out weeds, so in other countries, to look one's head, *i. e.* to look out fleas or lice there.

A *lout*, a heavy, idle fellow; to *lowt* is a general word for cringing, bowing down the body; *They were very low in their lowtings.*

A *lown*, or *loon*, the same with a lout, or more general for an ill-conditioned person. The Scots say, a *fausse*, *i. e.* false loon.

The *lufe*, the open hand.

M

To *mab*, to dress carelessly, *mabs* are slatterns.

Mam-sworn, forsworn.

To *maddle*, to be fond. She *maddles* of this fellow; she is fond of him. She is (as we say) mad of him.

Make, match, *matchless, ab AS.* maca, a peer, an equal, a companion, consort, mate.

To *mantle*, kindly to embrace.

A *marrow*, a companion, or fellow. A pair of gloves, or shoes are not *marrows*; *i. e.* fellows. *Vox generalis.*

Mauks, makes, maddocks; maggots by variation of dialect.

Mauls, mallowes. Var. Dial.

A *maund*; a hand-basket with two lids, *ab AS.* Mand. *Fr. G.* Mandt. *Ital.* Madia, corbis ansatus, utrumque à Lat. Manus quia propter ansas manu commodè circumferri potest, *Skinner.* It is used also in the South.

Meath, vox agro Lincoln. usitatissima, ut ubi dicimus, I gave thee the *meath* of the buying, *i. e.* tibi optionem & plenariam potestatum pretii seu emptionis facio, ab AS. Mædh, mæht, mædgh, mægen, potentia, potestas; hoc à verbo magan, posse. *Skinner.*

My *meaugh*; my wive's brother, or sister's husband.

Meedless, unruly.

Meet or mete, measure. *Vox general.* *Meet now*, just now.

Meeterly, meetherly, meederly, handsomely, modestly, as *ow meeterly*, from meet, fit. We use it for *indifferently*, mediocriter, as in that proverb, *Meeterly as maids are in fairness.* Mr. *Br.*

A *mell*, a mallet, or beetle. *Malleus.*

Meny, a family, as we be six or seven a *meny*, *i. e.* six or seven in family, from the antient French, *mesnie*, signifying a family, v. *Skinner.* Hence a menial servant.

Menseful, comely, graceful, crediting a man. *Yorkshire.*

Merrybauks, a cold posset. *Derb.*

A *met*, a strike, or four pecks, *ab AS.* Modius, in Yorkshire two strike.

Mickle, much.

A *midding*, a dunghill, it is an ancient Saxon word, *a nomine* mud *fortè.*

A *midge*, a gnat, *ab AS.* myog, myoge, *Belg.* Mugge, *Teut.* Much, *Dan. Myg. Omnia à Lat.* Musca.

Milknesse, a dairy.

Mill-holms; watry places about a mill dam.

Milwyn, Lancash. greenfish, *fort. à milvo q. piscis milvinus.*

To *mint* at a thing, to aim at it, to have a mind to it.

To *ming* at one, to mention, *ab AS. mynegung*, an admonition, warning, or minding; so it is usually said, I had a *minging*, I suppose of an ague, or the like disease; that is, not a perfect fit, but so much as to put me in mind of it.

A *minginater*, one that makes fretwork, it is a rustic word used in some part of Yorkshire, corrupted, perchance, from engine.

Miscreed, desoried; this, I suppose, is also only a rustic word, and nothing else but the word *descried* corrupted.

Mistetcht, that hath got an ill habit, property, or custom. A *mistetcht* horse. I suppose q. misteacht, mistaught, unless it come from tetch, for distast, as is usually said in the South, *he took a tetch*, a displeasure or distast; this *tetch* seems to be only a variation of dialect for touch, and *techey*, for *touchy*; very inclinable to displeasure, or anger.

A *mizzy*; a quagmire.

Molter, the toll of a mill, *à Latino* mola.

Mores, *i. e.* hills, hence the hilly part of Staffordshire is called the *Morelands*; hence also the county of Westmoreland had its name, *q.* The land, or country of the western *mores* or hills, and many hills in the North are called *mores*, as *Stainsmores*, &c. from the old Saxon word *mor*, a hill or mountain.

To *mosker*, to rot, or contract corruption, perhaps from gathering mosse, as a *mosker'd tree*, a *mosker'd* tooth.

Welly *moyder'd*, almost distracted. *Chesh.*

Muck, *Lincolnsh.* moist, wet, *à Belg.* Muyck, mollis, lenis, mitis. Mollities enim humiditatem sequitur. Elsewhere *muck* signifies dung, or straw that lies rotting, which is usually very moist. Hence those proverbial similies, *As wet as muck*, *Muck-wet.*

Mugwort in the East Riding of Yorkshire, is the usual word for common wormwood; tho' they have there abundance of artemisia; which they call motherwort.

Mullock, dirt, or rubbish.

Murk, dark; *murklins*, in the dark, *a Dan.* Morck, *fuscus*, morcker; infusco, item tenebræ. Occurrit & Ant. Lat. murcidus, murcus, quæ festo idem sonant quod ignavus, iners. This word is also used in the South, but more rarely.

To *murl*, to crumble.

A *murth* of corn, abundance of corn. *Forte à* more.

N

A *nape* or *neap*; a piece of wood that hath two or three feet, with which they bear up the fore-part of a laden wain. This was the *furca* of the ancient Romans, thus described by Plutarch, ξύλον διπλῆν ὁ τὲς ἁμαξαις ὀφισᾶσι, which *Is. Casaubon, Exercit.* 16. § 77. thus interprets, Significat exse lignum divisum in altero extremo in duo cornua, quod subjicitur temoni plaustri, quoties volunt aurigæ rectum stare plaustrum oneratum. *Furca* was used in several kinds of punishments. *V. Casaubon. ibid. Pag.* 443. *Edit. Francof.*

A *napkin*, a pocket-hankerchief, so called about Sheffield in Yorkshire.

Nash or *nesh*, washy, tender, weak, puling. *Skinner* makes it proper to Worcestershire, and to be the same in sense and original with nice. But I am sure it is used in many other counties, I believe all over the north-west part of England, and also in the midland, as in Warwickshire. As for the etymology of it, it is doubtless no other than the antient Saxon word *nesc*, signifying soft, tender, delicate, effeminate, tame, gentle, mild. Hence our *nescook*, in the same sense, *i. e.* a tendering, *Somner.*

Nearre, *Lincoln.* in use for neather, *ab AS.* nerran, *posterior.*

A *neive* or *neiffe*; a fist.

A *neckabout*; any woman's neck linen. *Sheffield.*

My *neme*, my gossip, my compere, *Warwickshire.* v. Eame.

Nethe'd, starved with cold.

Netting, chamber-lee, urine.

To *nigh* a thing, to touch it. I did not nigh it; *i. e.* I came not nigh it.

Nittle, handy, neat; handsome. Fort. *ab AS.* nytlic, profitable, [commodious.

Nithing, much valuing, sparing of, as *nithing* of his pains, *i. e.* sparing of his pains.

A *noggin*, a little piggin holding about a pint, à *Teut.* nossel.

Nor; than, morp *nor* I, *i. e.* more than I.

To *note*, to push, strike or goar with the horn, as a bull or ram, *ab AS.* hnitan *ejusdem significationis*. *Lancash. Somner.*

A *note-heard*, a neat-heard. *Var. Dial.*

O

O *my*, mellow, spoken of land.

Oneder, v. aunder. [*derins.*

Orndorns; *Cumb.* Afternoon-drinkings, corrupted from *one-*

An *osken* of land, an ox-gang, which in some places contains ten acres, in some more. It is but a corruption of ox-gang.

To *osse*, to offer to do, to aim at, or intend to do; *Ossing comes to hossing.* Prov. *Chesh.* *I did not osse, or meddle with it*, *i. e.* I did not dare, &c. *forté ab* audeo, ausus.

Ousen, oxen.

An *overswitcht* house-wife, *i. e.* a whore. A ludicrous word.

An *ox-hoose*, an ox-stall, or cow-stall; where they stand all night in the winter, *ab AS. Bosiñ. præsepe*, a stall.

An *oxter*, an armpit, *axilla.*

P

To *pan*, to close, join together, agree, Prov. *Weal and woman cannot pan, but wo and women can.* It seems to come from *pan* in buildings, which in our stone houses is that piece of wood that lies upon the top of the stone wall, and must close with it, to which the bottom of the spars are fastned; in timber buildings in the South, it is called the *rasch*, or *resel*, or *reschling.*

Partlets, ruffs, or bands for women. *Chesh.* Vetus vox (inquit Skinnerus) pro sudario, præsertim quod circa collum gestatur. Minshew dictum putat quasi portelet, quod circumfertur, vel, ut melius divinat cowel, à verbo, to part, quia facile separatur à corpore. *Skinner.*

A *pate*, a brock or badger, it is also a general word for the head. *Peat* in the North is used for turf digged out of pits, and turf appropriated to the top turf, or sod; but in Cambridge, &c. peat goes by the name of turf.

A mad *pash*, a mad-brain. *Chesh.*

A *pelt*, a skin, spoken chiefly of sheep skins when the woolf is off, from *pellis*, Lat. The *pelt-rot* is when sheep dye for poverty or ill keeping. *Pelt* is a word much used in falconry for the

skin of a fowl stuft, or the carcase itself of a dead fowl, to throw out to a hawk.

Peale the pot, cool the pot.

Peed, blind of one eye, he *pees*, he looks with one eye.

Peevish, witty, subtle.

A *penbauk*, a begger's can.

A *pet* and a *pet* lamb, a cade lamb.

Pettle, pettish. Var. Dial.

To *pifle*, to filch.

A *pin-panniebly* fellow; a covetous miser, that pins up his panniers, or baskets.

A *piggin*; a little pail or tub, with an erect handle.

It's *pine*, q. pein to tell: it is difficult to tell, *ab AS. pin.*

A *pingle*, a small croft or picle.

A *pleck*, a place, *Yorksh. Lanc. ab AS. Plæce*, a street, a place.

A *poke*, a sack or bag. It is a general word in this sense all over England, tho' mostly used ludicrously, as are gang and keal, *&c*, because borrowed of the northern people. Hence *pocket*, a little poke, and the proverbs, *to buy a pig in a poke, and when the pig is profered, hold ope the poke.* Mr. *Brokesby* informs me, that with them in the East Riding of Yorkshire, the word sack is appropriated to a poke that holds four bushels, and that *poke* is a general word for all measures; hence a met-poke, a three bushel poke, *&c*.

Poops, gulps in drinking. Popple, cockle.

To *pote* the cloaths off. To kick all off; to push, or put out, from the French *pousser, or* poser, *pulsare*, or *ponere*, to put.

Prattily; softly.

Prich; thin drink.

A *princock*; a pert, forward fellow. Minshew, deflectit à præcox, q. d. Adolescens præcocis ingenii; quod licèt non absurdum sit, tamen quia sono minùs discrepat, puto potiùs dictum quasi jam primùm Gallis, qui sci. non ita pridem pubertatem attigit, & recens Veneris stimulos percepit. *Skinner.*

Pubble, fat, full, usually spoken of corn, fruit, and the like. It is opposite to fantome.

A *pulk*; a hole of standing water, is used also for a slough or plash of some depth.

A *puttock candle*: the least in the pound, put in to make weight.

Q

The *quest* of an oven; the side thereof. Pies are said to be *quested*, whose sides have been crushed by each other, or so joined to them as thence to be less baked.

R

To *rack* or *reck*, to care, never *rack* you, *i. e.* take you no thought or care. From the ancient Saxon word *recc*, care, and

reccan, to care for. *Chaucer* hath *recketh*, for careth. Hence *retchless*, and *retchlessness*, for careless, and carelessness; as in the Saxon.

Race; runnet, or renning. Hence *racy*, spoken of wine.

To *rait* timber, and so flax and hemp, to put it into a pond or ditch, to water it, to harden, or season it.

Radlings; windings of the wall.

To *rame*, to reach, perchance from Rome.

Rash, it is spoken of corn in the straw, that is so dry that it easily durses out, or falls out of the straw with handling it. *Vox esse videtur* Ὀνοματοποιημενὴ.

To *rauk*, to scratch. A rauk with a pin. Perchance only a variation of dialect for rake.

Redshanks, arsmart.

To *reek*; to wear away. His sickness will *reek* him; that is, so waste him as to kill him.

Reckans, hooks to hang pots or kettles on over the fire.

To *reem*, to cry, *Lancashire*, *ab AS.* Hræman, *plorare, clamare, ejulare*, to weep with crying and bewailing, hream, *ejulatus*.

To *rejumble*, *Lincoln.* as *it rejumbles upon my stomach*. Fr. G. Il regimbe sur mon estomac, *i. e.* calcitrat. Sic autem dicimus ubi cibus in ventriculo fluctuat & nauseam parit. Verb. aut Fr. G. à præp. re, & Fr. G. Jambe, *It.* Gamba ortum ducit. *Skinner.*

To *remble*, *Lincoln.* To move, or remove, *q. d. remobiliare.*

A *reward*, or good *reward*; a good colour, or ruddiness in the face, used about Sheffield in Yorkshire.

Renty, handsome, well-shap'd, spoken of horses, cows, &c.

To *render*; to separate, disperse, *&c.* I'll *render* them, spoken of separating a company. Perchance from rending *per paragogen*.

Rennish; furious, passionate; a *rennish* Bedlam.

To *reul*, to be rude, to behave ones self unmannerly, to rig. A *reuling* lad, a rigsby.

To *reuze*, to extol, or commend highly.

To *rine*, to touch, *ab AS.* hrinan, to touch, or feel.

To *ripple* flax, to wipe off the seed vessels.

Rooky, misty, a variation of dialect for *reeky*. *Reek* is a general word for a steam or vapour.

Rops, guts, q. *ropes, funes*. In the South the guts prepared and cut out for black-puddings or links, are called *ropes*.

Ream-penny, q. Rome-penny, which was formerly paid from hence to Rome, *Peter-pence*. He reckons up his *Ream pennies*, that is, tells all his faults.

A *roop*, a hoarsness.

Rowty; over-rank and strong; spoken of corn or grass.

To *rowt* or *rawt*; to lowe like an ox or cow. The old Saxon word *hrutan*, signifies to snort, snore, or rout in sleeping.

To *ruck*; to squat, or shrink down.

Runches, and *runchballs*; carlock when it is dry, and withered.

Runnel, pollard wood; from runing up apace.

He *rutes* it; *Chesh.* spoken of a child, he cries fiercely, *i. e*, he *rowts* it, he bellows.

Rynt ye; by your leave, stand handsomely. As, *Rynt you witch, quoth* Besse Locket *to her mother*, Proverb, *Cheshire.*

S

Sackless, innocent, faultless, without crime, or accusation; a pure Saxon word, from the noun *sac, saca*, a cause, strife, suit, quarrel, &c. and the præposition *leas*, without.

A *saghe*; *i. e.* a saw.

To *samme* milk; to put the runing to it, to curdle it.

A *sark*; a shirt.

Saugh, and *sauf*; sallow.

A *saur-pool*; a stinking puddle.

Scaddle; that will not abide touching; spoken of young horses that fly out.

Scafe; wild, spoken of boys.

A *scarre*, the cliff of a rock, or a naked rock on the dry land, from the Saxon *carre, cautes*. This word gave denomination to the town of Scarborough. *Pot scars*, pot-shreds, or broken pieces of pots.

A *scrat*; an hermaphrodite; used of men, beasts and sheep.

Scrogs; blackthorn.

Scrooby-grass; scurvy-grass. Var. Dial.

A *scan, Lincoln.* a kind of net, *proculdubio contract. a Latino & Gr. Sagena.* Skinner.

Seaves, rushes, *seavy* ground, such as is overgrown with rushes.

A *seeing-glass*, a looking-glass.

Seer; several, divers. They are gone *seer* ways. Perchance *seer* is but a contraction of *sever*.

Sell, self.

Selt, Chesh. chance, *Its but a* selt *whether*, it is but a chance whether.

Semmit, limber.

To *setter*, to cut the dew-lap of an ox or cow, into which they put *helleboraster*, which we call *setterwort*, by which an issue is made, whereout ill humours vent themselves.

Senfy, not: sign, likelyhood, appearance.

Sensine, Cumb. Since then. Var. Dial.

A *shafman, shafmet*, or *shaftment*: the measure of the fist with the thumb set up, *ab AS.* Sceaft mund, semipes.

Shan, Lincoln. Shamefacedness, *ab AS.* Scande, *confusio, verecundia; item abominatio, ignominia.*

Shandy; wild.

To *sheal*; to separate, most used of milk. So to *sheal* milk is to curdle it, to separate the parts of it.

To *shear* corn ; to reap corn.

No *shed* ; no difference between things, to *shead*, *Lanc.* to distinguish, *ab AS.* sceadan to distinguish, disjoin, divide, or sever. *Belgis* scheyden, scheeden.

Shed-riners with a *whaver*. *Chesh.* Winning any cast that was very good, *i. e.* strike off one that touches, *&c.* v. *ryne.*

Shoods, oat hulls, *Darbysh.*

The *shot-flagon*, or *come again* ; which the host gives to his guests if they drink above a shilling. *Darbysh.*

A *shippen*, a cow-house, *ab AS.* scypene. *Stabulum, bovile*, a stable, an ox-stall.

A *shirt-band* ; *Yorksh.* a band.

Sib'd, a kin, *no sole sib'd*, nothing akin ; *no more sib'd than sieve and riddle, that grew both in a wood together.* Prov. Chesh. *Syb*, or *sybbe*, is an antient Saxon word, signifying kindred, alliance, affinity.

Sickerly, surely, à *Lat.* secure.

Side, long, *my coat is very side*, i. e. very long. *Item* proud, steep, from the Saxon *side*, *sid* ; or the Danish *side*, signifying long.

A *sike* ; a little rivulet, *ab AS.* sich, *sulcus*, a furrow, vel potius sulcus, aquarius, lacuna, lira, stria, elix, a water furrow, a gutter, *Somner.*

Sike, such. Var. Dial. *sike* a thing, such a thing.

To *sile* down, *Lincoln.* to fall to the bottom, or *subside, fort, ab AS.* Syl, *basis, limen, q. d. ad fundum delabi*, Skinner.

Sizely, nice, proud, coy.

To *skime* ; to look asquint, to glee.

Skellerd ; wrapt, cast, become crooked. *Darb.*

Skatloe; loss, harm, wrong, prejudice, *one doth the skath, and another hath the scorn.* Prov. *ab AS.* scædan, sceadhian, *Belg.* Schæden, *Teut.* Schaden *Dan.* Skader, *nocere. Add skath to scorn.* Prov. of such as do things both to their loss and shame.

A *skeel*, a collock.

A *slab*, the outside plank of a piece of timber when sawn into boards. Its a word of general use.

Slape, slippery, *vox usatitissimo.*

Slape-ale, Lincolnsh. Plain ale is opposed to ale medicated with wormwood, or sourvy-grass, or mixed with any other liquor; fortean, licet sensus non parum variet, ab alt. Slape quod agro *Lincolnsh.* lubricum & mollem significat, i. e. smooth ale, hoc a verbo, to slip, *Skinner.*

To *slat* on, to lock on, to cast on, or dash against. Vox ὀνοματοπ.

To *sleak* out the tongue, to put it out by way of scorn. *Chesh.*

Sleck, small pit-coal.

To *sleck*, *i. e.* slack, to quench, or put out the fire, *v. g.* or ones thirst.

To *sleech*, to dip, or take up water.

To *slete* a dog, is to set him at any thing, as swine, sheep, &c.

Slim, Lincolnsh. à *Belg.* Slim, *Teut.* Schlim, *vilis, perversus, pravus, dolosus, obliquus, distortus. Skinner.* Its a word generally used in the same sense with sly. Sometimes it signifies slender bodied, and thin cloathed.

To *slive, Lincolnsh.* à *Dan.* Slæver, *serpo, Teut.* Schleiffen, *humi trahere, hinc & Lincolnsh.* a sliverly fellow, *vir subdolus, vafer, dissimulator; veterator.* Sliven; idle, lazy.

Slokened, slockened, *q.* slackened, choaked, Var. Dial. as a fire is choaked by throwing water upon it.

The *slote* of a ladder or gate, the flat step, or bar.

To *slot* a door; *Lincolnsh. i. e.* To shut it, à *Belg.* sluyten. *Teut.* schliessen, *claudere, occludere, observare, Belg.* slot, *sera, claustrum, ferreum.*

A *slough*, a husk; it is pronounced *sluffe.* [place.

To *slump*; to slip, or fall plum down in any wet, or dirty

To *smartle* away; to waste away.

To *smittle*, to infect, from the old Saxon *smittan*, and Dutch *smetten*, to spot or infect, whence our word *smut.*

Smopple, brittle, as *smopple* wood, *smopple* pye-crust, *i. e.* short and fat.

To *snape* or *sneap*; to check; as children easily *sneaped*; herbs and fruits *sneaped* with cold weather. It is a general word all over England.

The *snaste*; the burnt week or snuff of a candle.

To *snathe* or *snare*; to prune trees, to cut off the boughs of ash, or other timber trees; of which this word is used, as prune is of fruit trees. A *snathe.*

Snever; slender, an usual word.

A *snever-spawt*; a slender stripling.

Sneck the door, latch the door; the *snack* or *snecket* of a door (according to Skinner) is the string which draws up the latch to open the door: *nescio an à Belg.* snappen, *corripere, quia sci. cum janua aperienda est, semper arripitur.*

To *snee*, or *snie*; to abound, or swarm. He *snies* with lice, he swarms with them.

To *snite*; to wipe. Snite your nose, *i. e.* wipe your nose, à schneutzen, *Belg.* snutten, snotten, *nares emungere, Dan.* snyder *emunge, à snot substantivo*, to wipe off the snot.

A *snithe* wind, vox elegantissima, agro *Lincolnsh.* usitatissima, significat autem ventum valdè frigidum & ponetrabilem, *ab AS.* snidan, *Belg. sneiden; Teut.* schneiden, scindere, ut nos dicimus, a cutting wind. *Skinner.* [drest.

Snod, and *snog*; neat, handsome; as *snogly* gear'd, handsomely

Snog malt; smooth with few combs.

A *so*, or *soa*, a tub with two ears, to carry on a stang.

A *sock*, or *plough-sock*, a plough-share.

A *soss*; a mucky puddle.

A *sod*; a turf; I will die upon the sod, *i. e.* in the place where I am: Sods are also used for turfs in the midland part of England.

To *soil* milk; to cleanse it, *potius*, to *sile* it, to cause it to *subside*, to strain it, v. *sile*.

A *sile-dish*; a straining, or cleansing dish.

Sool or sowle; any thing eaten with bread.

To *sowl* one by the ears, *Lincolnsh.* i. e. *Aures summa vi vellere; credo a* sow, *i. e. Aures arripere & vellere, ut suibus canes solent.* Skinner.

Soon; the evening, *a soon*, at even.

A spackt; lad, or wench; apt to learn, ingenious, *pat*, in the East Riding of Yorkshire.

A *spancel*, a rope to tye a cow's hinder legs.

To *spane* a child, to wean it.

To *sparre*, or *speir*, or *spurre*; to ask, enquire, cry at the market, *ab AS.* sprian, to search out by the track, or trace, or enquire, or make diligent search.

To *spar* the door, to bolt, bar, pin, or shut it, *ab AS.* Sparran, *obdere, claudere.* This word is also used in Norfolk, where they say, *spar the door, an emis he come*, i. e. shut the door, lest he come in.

A *spaut*, or *spowt*, a youth.

To *spelder*, to spell.

The *speer, Chesh.* the chimney post. *Rear'd against the speer*, standing up against the chimney post.

Spice, raisins, plums, figs, and such like fruit. *Yorksh. Spice à species.*

A *staddle*; a mark, or impression made on any thing by somewhat lying upon it. So scars or marks of the small-pox are called *staddles.* Also the bottom of a corn mow, or hay-stack, is called the staddle.

A *stang*, a wooden bar: *ab AS. stang, sudes, vectis Teut.* stang, *pertica, contus, sparus, vectis. Datur & Camb. Br.* Ystang *pertica, sed nostro fonte haustum.* This word is still used in some colleges in the University of Cambridge; to *stang* scholars in Christmas time, being to cause them to ride on a colt-staff, or pole, for missing of chapel. It is used likewise here (in the East Riding of Yorkshire) for the fourth part of an acre, a rood. Mr. *Brokesby.*

A *start*, a long handle of any thing, a tail, as it signifies in Low Dutch, so a *redstart* is a bird with a red tail.

Stark, stiff, weary, *ab AS.* sterc, strace, *rigidus, durus, Belg. & Dan.* sterck, *Teut.* starck, *validus, robustus, firmus, v.* Skinner.

Staw'd; set, from the Saxon *stow*, a place originally from *statio* and *statuo.* Hence, I suppose, *stowing* of goods in the hold of a ship, or in a store-house.

A *stee*; a ladder, in the Saxon, *stegher* is a stair, *gradus scale*, perchance from *stee*.

Stead; is used generally for a place, as, It lies in such a stead, *i. e.* in such place, whereas elsewhere only *in stead*, is made use of for *in place*, or in the room of.

To *steak*, or *steick*, or *steke* the dure; to shut the door. à *Teut.* & *Belg.* stecken, steken, to thrust, or put, to stake.

To *steem*; to bespeak a thing.

A *steg*; a gander.

To *stein*, or *steven*; *idem*.

Stiven, sternness, perhaps from stiffe.

A *stife* quean; a lusty quean; *stife*, in the old Saxon, is obstinate, stiff, inflexible.

Stife bread, strong bread, made with beans and pease, &c. which makes it of a strong smell and taste.

Stithe; strong, stiff, *ab AS. stidh*, stiff, hard, severe, violent, great, strong, *stithe* cheese, *i. e.* strong cheese.

A *stithy*, an anvil, *à prædict. AS.* stidh, *rigidus, durus. Quid enim incude durius?*

A *stot*, a young bullock, or steer; a young horse in *Chaucer*, *ab AS. stod*, or *steda*, a stallion, also a war horse, a steed.

Stood, cropt, sheep are said to be stoo'd whose ears are cropt, and men who wear their hair very short. [*stupa*.

A *stoop*, or *stowp*, a post fastened in the earth, from the *Latin*

Stocks bill, geranium Robertianum.

A *stound*, q. stand, a wooden vessel to put small beer in. Also a short time, *a small stound*. [sheaves.

A *stowk*, q. stalk, the handle of a pail, also a shock of twelve

A *stowre*, a round of a ladder, a hedge-stake. Also the staves in the side of a wain, in which the eve-rings are fastened, tho' the large and flat ones are called *slots*. [call *strandy-mires*.

Strandy; restive, passionate, spoken of children. Such they

A *strike* of corn, a bushel, four pecks, *à Teut.* Korastreiche, *hostorium, vel radius*, streichen, *hostorio mensuram radere, cœquare, complanare*.

Strunt, the tail or rump, *ab AS.* steort, stert, *Belg.* stert, steert, *Teut.* stertz. *cauda: vel à Belg.* stront, *Fr. G.* Estron, *It.* stronzo *stercus, per Metonym. adjuncti*, Skinner.

Stunt, *Lincolnsh.* stubborn, fierce, angry; *ab AS.* stunta, stunt, *stultus, fatuus, fortè quia stulti præferoces sunt, vel à verbo*, to stand, ut resty, à *restando metaphorâ ab equis contumacibus sumptâ*. Skinner.

1. A *srom*, the instrument to keep the malt in the fat.

2. *Strushins*, orts, from destruction, I suppose. We use the word *strushion* for destruction. It lies in the way of *strushion*, *i. e.* in a likelyhood to be destroyed. Mr. *Brokesby*.

A *sturk*, a young bullock, or heifer. *ab AS.* styrk, *buculus* à.

To *sturken*, to grow, thrive; *throdden* is the same.

A *swad*, *siliqua*, a cod, a *pease-swad*. Used metaphorically for one that is slender, a meer *swad*.

A *swache*, a tally, that which is fixt to cloth sent to dye, of which the owner keeps the other part.

Swale, windy, cold, bleak.

To *swale* or *sweat*; to singe or burn, to waste or blaze away, *ab AS.* swælan, to kindle, to set on fire, to burn.

A *swang*, a fresh piece of green swarth lying in a bottom, among arable, or barren land. A dool.

A *swarth*, *Cumb.* The ghost of a dying man, *forte ab AS.* sweart. Black, dark, pale, wan.

Swathe, calm.

To *swattle* away, to waste.

A *swathe bauk*, a swarth of new mowen grass or corn.

Swcamish, *i. e.* squeamish, used for modest.

To *sweb*, to swoon. To *swelt*; *idem*.

A *swill*, a keeler to wash in, standing on three feet.

To *swilker* ore; to dash over. *Vox ὀνοματοπ.*

A *swinhull*, or *swine-crue*, a hogs-sty.

Swipper, nimble, quick, *ab AS.* swippre, crafty, subtle, cunning, sly, wily.

To *swixen*, to singe.

T

The *tab* of a shoe, the latchet of a shoe.

A *tabern*, cellar, *à Lat. tabernu.*

Tantrels; idle people that will not fix to any employment.

A *tarn*, a lake, or meer-pool, a usual word in the North.

To *taste*, *i. e.* to smell in the North; indeed there is a very great affinity between these two senses.

To *tave*, *Lincolnsh.* To rage, *à Belg.* Tobben, toppen, daven, *Teut.* Toven, *furere.* Sick people are said to *tave* with the hands when they catch at any thing, or wave their hands, when they want the use of reason.

To *tawm*, to swoom.

To *teem*, or *team*, to pour out, to lade out of one vessel into another. *Credo à Danico* Tommer, *haurio*, *exhaurio*, *vacuo*, Tommer, *autem oritur à* Tom. *vacuus*, *v.* Skinner.

Teamful; brimful, having as much as can be teamed in; in the antient Saxon it signifies fruitful, abundant, plentiful, from *team*, *soboles*, *fœtus*, and full.

Teen, angry, *ab AS.* tynan, to provoke, stir, anger, or enrage. Good or fow *teen*, *Chesh.* Good or foul taking.

A *temse*, a fine sierce, a small sieve, *Belg.* teems, tems, *Fr. G.* tamis. *It.* tamisio, tamiso, *cribrum*; whence comes our *temse* bread.

To *tent*, to tend, or look to. Var. Dial. *Chesh. I'll tent thee,*

quoth Wood. *If I cannot rule my daughter, I'll rule my Good.* Prov. *Chesh.*

Tharn, Lincolnsh. Guts prepared, cleansed, and blown up for to receive puddings; *ab AS.* dearm. *Belg.* darm, derm, *Teut.* darm, dearm. *simpl. intestinum.*

Theat, firm, staunch, spoken of barrels when they do not run.

Thew'd, towardly.

To *thirl,* to bore a hole, to drill. *Lincolnsh. ab AS.* dhryl, dhyrel, *foramen.* dhirlian, *Belg.* drilsen, *perforare.* Skinner.

A *thible,* or *thivel,* a stick to stir a pot. Also a dibble, or setting stick.

To *thole, Derb.* To brook, or endure; *thole* a while, *i. e.* stay a while. *Chaucer* hath *tholed,* for suffered, *ab AS.* tholian, *ejusdem significationis.*

Thone, thony; meâ sententiâ, q. thawn, damp, moist. *Skinner à Teut.* tuncken, *macerare, intingere, deducit.*

A *thrave,* a shock of corn, containing twenty-four sheaves, *ab AS.* threaf, *manipulus,* a handful, a bundle, a bottle.

To *thrave, Lincolnsh.* To urge, *ab AS.* thravian, *urgere.*

To *threap, threapen;* to blame, rebuke, reprove, chide; *ab AS.* threapan, threapian, *ejusdem significationis.* To *threap kindness upon one,* is used in another sense. To *threap* with us, is to urge, or press. It is no *threaping ware;* so bad, that one need be urged to buy it. *Mr. Brokesby.*

I'll *thrippa* thee, *Chesh.* I'll beat or cudgel thee.

Very *throng,* busily employed.

To *throdden,* to grow, to thrive, to wax, to sturken.

Thrutch, for thrust, *Chesh. Maxfield measure, heap and thrutch.* Prov.

To *throw,* to turn as turners do; *ab AS.* thrawan, *quæ inter alia,* to wheel, turn, or wind, *significat.*

To *thropple,* to throttle, or strangle. *Var. Dial. Yorksh.*

The *thropple,* the wind-pipe. *Yorksh.* Dial.

To *thwite,* to wittle, cut, make white by cutting. *He hath thwitten a mill-post into a pudding-prick.* Prov.

Tider, or *tidder,* or *titter,* soon, quickly, sooner. From tide, vid. *astite.*

To *tifle,* to turn, to stir, to disorder any thing by tumbling in it, so standing corn or grass is tifled when trodden down.

Till, to.

Timorous, by the vulgar is here used for furious or passionate.

To *tine,* to shut, fence, *tine the door,* shut the door, *ab AS.* tynan, to inclose, fence, hedge, or teen.

Tipperd, drest unhandsomely.

Tiny, puny, little; it is usually joined with little as an augmentative; so they say, a little tiny thing.

Too too, used absolutely for very well, or good.

Toom or *tume*; empty; *a toom purse makes a bleit* [*i. e.* bashful] *merchant.* Prov. *Manifeste à Danico* Tom, *vacuus, inanis.*

To *toorcan*; to wonder or muse what one means to do.

A *towgher*, a dower, or dowry. Dial. *Cumb.*

Toothy, peevish, crabbed.

Tranty, wise and forward above their age, spoken of children. The same with *audfarand.*

Trouts, curds taken off the whey when it is boiled; a rustic word. In some places they call them *trotters.*

To *tum* wool, to mix wool of divers colours.

A *twill*, a spoole, from quill. In the South they call it *winding of quills*, because antiently, I suppose, they wound the yarn upon quills for the weavers, tho' now they use reeds. Or else reeds were called quills, as in Latin, *calami.* For quills, or shafts of bird's feathers, are now called *calami*, because they are employed for the same use of writing, which of old reeds only were, and to this day are, in some parts of the world. The word *pen*, now used for the instrument we write with, is no other than the Latin *penna*, which signifies the quill, or hard feather of any bird, and is a very proper word for it, because our pens are now made of such quills, which, as I said, were antiently made of reeds.

Treenware, earthen vessels.

To *twitter*, to tremble, à *Teut.* tittern, tremere, utrumque a sono fictum. This is a word of general use. My heart *twitters.* To *twitter* thread, or yarn, is to spin it uneven, generally used also in this sense.

A *tye-top*, a garland.

U

U-bach; u-block, &c. v. yu-bach, &c.

Umstrid, astride, astridlands.

Vinerous, hard to please.

Unbeer, impatient.

Ure; udder.

To be *urled*, it is spoken of such as do not grow. Hence an *urling*, a little dwarfish person. In the South they call such *knurles.*

W

A *walker*, a fuller, a *walk-mill*, a fulling-mill, à *Belg.* walcher, fullo, hoc à verb. *Belg.* walchen, *It.* gualcare, pannos premere, calcare. *Teut.* walcken, pannum polire, omnia credo à Lat. Calcare. *Skinner.*

To *wally*, to coquer, or indulge.

Walch; insipid, fresh, waterish; in the South we say *wallouish*, meaning somewhat nauseous.

Walling; *i. e.* boyling, it is now in frequent use among the salt-boilers at Northwych, Namptwych, &c.

To walt, to totter, or lean one way, to overthrow, from the old Saxon *weltan*, to tumble, or row!, whence our weltring in blood, or rather from the Saxon *wealtian*, to reel or stagger.

The *wang-tooth*, the jaw-tooth, *ab AS.* wang, wong, *mandibula*. Wone todh *seu potius* wongtodh, *dens caninus*.

Wankle, limber, flaccid, ticklish, fickle, wavering.

A *want*, a mole, *ab AS.* wand. *Talpa*.

War, worse, *war* and *wur*; worse and worse. Var. Dial.

To *warch*, or *wark*; to ake, to work, *ab AS.* wark, *dolor. Utrumque*, a work.

To *wary*, *Lancash.* To curse, *ab AS.* warian, werigan, *execrari, diris devovere*. To *wary*, *i. e.* lay an egg.

To *ware* ones money, to bestow it well, to lay it out in ware.

Warisht, that hath conquered any disease, or difficulty, and is secure against the future, also well stored, or furnished.

To *warp*, to lay eggs, a hen *warps*. The same with *wharp*.

A *warth*, a water-ford: I find that *warth* in the old Saxon signifies the shoar.

Warstead, used in that sense: q. Waterstead.

Wa's me, woe is me: *Var. Dial.* [*Yorksh.*

Way-bit, a little piece, a little way; a mile and a way bit.

Way-bread; plantain; *ab AS.* wæg brede, so called because growing every where in streets and ways.

Weaky; moist.

Mown grass *welks*, that is, dries in order to becoming hay. To *wilt*, for wither, spoken of green herbs or flowers, is a general word.

To *welter*, to go aside, or heavily, as women with child, or fat people; from the old Saxon *wealtian*, to reel or stagger, or else rom the Saxon *weltan*, to tumble or row!, whence weltering in blood.

To *wear* the pot; to cool it.

To *weat* the head, to look it. v. g. for lice.

Wea-worth you, woe betide you.

A *weel*, *Lancash.* a whirlpool, *ab AS.* wæl, *vortex aquarum*.

Weet or *wite*; nimble, swift; used also in the South.

Weir or *waar*; Northumberland, sea-wrack, *alga marina*, from the old Saxon *waar*, alga marina, fucus marinus. The Thanet men (saith *Somner*) call it *wore* or *woore*.

Wellancer, alas.

To *wend*, to go.

Westy; dizzy, giddy.

Wharre, crabs: *as sowr as wharre*, Cheshire.

A *wheady* mile, a long mile, a mile longer than it seems to be. Used in Shropshire.

Wheam or *wheem*; near, close, so as no wind can enter it: also very handsome and convenient for one: as, *It lies wheem*

forme, Chesh. *ab. AS.* gecweme, grateful, acceptable, pleasant, fit.

Wheamow, nimble: *I am very wheamow, quoth the old woman, when she stept into the milk-bowl*, Prov.

A *whee*, or *whey*, an heifer. The only word used here (in the East Riding of Yorkshire) in that sense.

A *wheen-cat*, a queen-cat: *catus fœmina*. That queen was used by the Saxons to signify the female sex, appears in that QUEEN *fugol* was used for a hen-fowl.

A *wheint* lad, q. queint, a fine lad: *ironice dictum*, Chesh. Var. Dial. Also cunning, subtle.

A *whinner-neb*, a lean, spare-faced man. *Whinner*, I suppose is the name of some bird that usually builds in whins, having a slender bill or neb. Mr. *Brokesby*. I rather take it to be the name of some bird that frequents the waters.

Whirkened, choaked, strangled.

A *whisket*, a basket, a skuttle or shallow ped.

To *white*, to requite, as *God white you*, God requite you, *Chesh.* Var. Dial. white *pro* quite, quito *per dphæresin pro* requite.

To *white*, to blame: *You lean all the white off your sell*, i. e. You remove all the blame from yourself. V. *wite*.

To *wite*, to blame: *ab AS.* pœna, mulcta, q. supplicium. *Chaucer* useth the word for blame.

To *whoave*, *Chesh.* to cover or whelm over. *We will not kill but whoave*, Prov. *Chesh.* Spoken of a pig or fowl that they have overwhelmed with some vessel in readiness to kill, *ab AS.* hwolf, hwalf, a covering or canopy; verb. hwalfian, camerare, fornicare.

To *widdle*, to fret.

Wigger, strong. A clear-pitch'd *wigger* fellow.

The *wikes* of the mouth, the corners of the mouth.

To *wizzle*, to get any thing away slily.

A *who whiskin*, a whole great drinking pot; *who* being the Cheshire dialect for whole, and a *whisking* signifying a black pot.

Whook't every joint, shook every joint. *Chesh.*

A *wiegh*, or *waagh*, a leaver, a wedge, *ab AS.* wæge, *pondus, massa, libra.*

Willern, peevish, wilful, *à Saxon, willer*, willing. *AS. wealk*, cochlea marina, limax marinus: Hgigin, τρόμβος τρόβιλος, turbo, cochlea marina, quâ olim ad buccinandum utebantur. Hoc à verbo *wealcan*, volvere, revolvere, quia sci. ejus testa in orbem, spiræ in modum contorquetur. *Skinner.*

A *wind-berry*, a bill-berry, or whortle-berry.

A *wisket*, v. whisket.

Winly, quietly.

Woat.

A *wogh*, a wall: *Lancashire, ab AS.* wag, *paries*, elsewhere in the North *wogh* is used for wool, by a change of the dialect.

To *wonne* or *wun*; to dwell; to haunt or frequent; as *where won you?* where dwell you? *ab AS.* Wunian, gewunian, *habitare, manere, Belg.* woonen, *Teut.* wonen, wohnen: *habitare, morari. Hæc ab AS.* wunian, gewunian. *Assuescere*, q. d. *ubi soles aut frequentas?*

Wood-wants, holes in a post or piece of timber, *q. d.* places wanting wood.

Worch-bracco, Chesh. i. e. work-brittle, very diligent, earnest or intent upon one's work. *Var. Dial.*

To be *worried*, to be choaked. *Worran* in the ancient Saxon signifies to destroy; in which sense we still say, A dog *worries* sheep.

A *wreasel*, a weasel.

Wringle-streas, or straws; *i. e.* bents, *item* windle-straws.

A *wright*, is the only word in use here (East Riding of Yorkshire) for a carpenter, Mr. *Brokesby.*

To *wyte*, *i. e.* blame, v. wite.

Y

Yane, one; *yance*, once, *Var. Dial.*

Yare, covetous, desirous, eager, also nimble, ready fit, ticklish. It is used also in the South, à *Teut.* Geaber, geahi *fervidus, promptus, præceps, impatiens*; geabe *præcipitia*, jearen, *fervere, effervescere: vel parum desierp sensu ab AS.* Gearo, gearre, Chaucero *etiam* yare, *paratus, promptus, &c.* v. Skinner *cui præ reliquis omnibus arridet etymon, ab AS.* Georn, *studiosus, sedulus, diligens, intentus.* Spoken of grass or pastures, it is fresh, green.

Yeardly, valde; yearldy, much, *yeardly* great, that is very great.

The *yeender*, or *ender*; the forenoon, *Derbysh.*

A *yate*, a gate.

Yeander, yonder, *Var Dial.*

Yewd, or *yod*, went; *yewing*, going; *ab AS.* Eode, *ivit, iter fecit, concessit*, he went. *Chaucero* yed, yeden, *yode eodem sensu. Spencer* also in his Fairy Queen, lib. i. c. 10.

He that the blood-red billows like a wall,
On either side disparted with his rod,
'Till all his army dry-foot thro' them yod.

Speaking of *Moses.*

Yoon, oven; *Var. Dial.*

To *yowfter*, to fester.

Yu-batch, Christmas-batch, *yu-block*, or *yule-block, Christmas*-block; *yu-gams, Christmas*-games, *ab AS.* Cehul; *Dan.* Juledag *natalis Christi; hoc forte à Latino. Hebræo* jubilum, *Skinner.*

Yuck, Line. à Belg. Jeucken, joocken, *Teut.* Jeucken, *prurire*: jucken, *fricare, scabere.*

South and East Country Words.

A

An *alp* or *nope*, a bullfinch. I first took notice of this word in Suffolk, but find since that it is used in other countries, almost generally all over England.

An *amper*, a fault, or flaw, in linnen or woollen cloath; *Suss.* *Skinner* makes it to be a word much used by the common or country people in Essex, to signify a tumor, rising or pustule, *vel ab AS.* Ampre, ompre, varix: *vel à Teut.* Empor, *surrum* empor heben, emporen, *elevare, q. d. cutis elevatio.*

Anewst, nigh, almost, near hand, about, *circiter, Suss.* Oneaweste, *prope juxta, secus*, near, nigh; à *præp.* On and neaweste *vicinia.*

Ardors, fallowings, or plowings of ground. This is also a northern word.

Argol, tartar, or lees of wine.

Atter, matter, *pus, sanies: a Teut. & Belg.* Eyter *ejusdem significati, vel ab ejus parente, AS.* Ater, *virus.*

Auk and *aukward*, untoward, unhandy, ineptus, ab AS. Æwerd, perversus, aversus; hoc ab Æ præp. loquelari negativa privativa & weard versus, quasi dicas, qui ad nullam rem vel artem à natura comparatus est, irata Minerva natus. Huic autem aukward omnino tum sensu tum etymo opponitur. Toward. This is a word used also in the North, as I am informed by Mr. *Brokesby.*

B

A *barth*, a warm place, or pasture for calves or lambs.

A *barken*, or (as they use it in Sussex) *barton*, a yard of a house, a backside, vel a verbo, to barre, vel à Germ. Bergen, abscondere, AS. Beorgan munire, q. d. locus clausus, respectu sci. agrorum.

Baven, brush-faggots, with the brushwood at length, or in general brushwood. Nescio an q. d. feuine Gallice a feu. focus. Vir Rev. deflectit a *Belg.* Bauwen, *Teut.* Bäwen, ædificare, cum fiat ex reliquis arborum pro ædificiis succisarum, *Skinner.* Utrumque etymon me judice ineptum.

Bain, lithe, limber-jointed, that can bend easily. *Suffolk.*

Behither, on this side. It answers to beyond. *Sussex.*

Behounch'd, tricked up and made fine; a metaphor taken from a horse's hounces, which is that part of the furniture of a cart-horse, which lies spread upon his collar, *Ess.* ironically used.

A *bishop*; the little spotted beetle, commonly called the lady-cow, or lady-bird. I have heard this insect in other places called a *golden-knop*, and, doubtless, in other countries, it hath other names.

A *bigge*, a pap or teat, *Ess.*

A *billard*, a bastard capon, *Suss.*

The *bird* of the eye, the sight or pupil, *Suff.*

Blighted corn, blasted corn, *Suss.* Blight idem quod mildew, *i. e.* mel roscidum vel roscida quædam melligo quæ fruges corrumpit: nescio an à *Teut.* Bleych, pallidus, à colore scilicet, *Skinner.*

Bogge; bold, forward, sawcy. So we say, a very *bog* fellow.

A *bumby*, a deep place of mire and dung, a filthy puddle.

A *bugge*, any insect of the scarabæi kind. It is, I suppose, a word of general use.

Budge; adject. Brisk, jocund. You are very *budge.* To *budge*, verbally, is to stir or move, or walk away, in which sense it is, I suppose, of general use.

A *bostal*, a way up a hill, *Suss.*

Bouds, i. e. weevils, an insect breeding in malt, *Norf. Suss. Ess.*

Bown, i. e. swelled, *Norf.* [they call it *crap.*

Brank, buck-wheat, *Ess. Suff.* In some countries of England

A *break*, i. e. land plowed the first year after it hath lain fallow in the sheep-walks, *Norf.* [ed from bridle.

To *bricken;* to bridle up the head. A rustic word corrupt-

A sow goes to *brimme*, i. e. to boar. Of use also in the North.

Brine it hither; bring it hither, *Suff.* Var. Dial.

To *brite;* spoken of hops, when they be over-ripe and shatter.

To *brook up;* spoken of clouds, when they draw together, and threaten rain, they are said to brook up.

To *brutte;* to browse, *Suss.* Dial.

The *buck*, the breast, *Suss.* It is used for the body, or the trunk of the body; in Dutch and old Saxon, it signifies the belly, *the buck of a cart*, i. e. the body of a cart.

Bucksome; blithe, jolly, frolick, chearly. Some write it *buxome*; ab *AS.* bocsum, obediens, tractabilis, hoc à verbo bugan flectere, q. d. flexibilis quod eo confirmatur, quod apud Chaucerum buxumness exponitur lowliness, *Skinner.* It is used also in the North.

A *bud*, a weaned calf of the first year, *Suss.* because the horns are then in the bud.

Bullimong, oats, pease, and vetches mixed, *Ess.* [*drum.*

A *bittal*, a bittern, à Latino buteo. In the North a *mire-*

C

A *caddow*, a jack-daw, *Norf.* In Cornwall they call the *guilliam* a kiddaw.

Carpet-way, i. e. green-way.

A *cadma*, the least of the pigs which a sow hath at one fare; commonly they have one that is signally less than the rest; it is also called the *whinnock.* [place.

A *carre*, a wood of alder, or other trees, in a moist, boggy

A *cart-rake*, *Ess.* A cart-track, in some countries called a

cart-rut, but more improperly, for whether it be *cart-rake*, or originally *cart-track*, the etymology is manifest, but not so of *cart-rut*.

Catch-land, land which is not certainly known to what parish it belongeth; and the minister that first gets the tithes of it enjoys it for that year. *Norf.*

A *chavish*, a chatting or prating noise among a great many, *Suss.*

Chizzell, bran, *a Teut.* kiesell, *siliqua*. *Glums, Suss. Kent.* It is also used in the North.

The *church-litten*, the church-yard, *Suss. Wilt.* fort. ab AS. Lædan, *Teut.* Leyten. ducere, q. d. via ducens ad templum, *Skinner*.

A *chuck*, a great chip, *Suss.* In other countries they call it *Cledgy*, i. e. stiff, *Kent.* [a *chunk*.

Clever; neat, smooth, cleanly wrought, dextrous, à *Fr. G. leger*, cleaverly, *q. d.* Legerly, Skinner. Of use also in the North.

A *cobweb morning*; a misty morning, *Norf.*

A *combe*; a valley, *Devon. Corn. ab AS.* Comb, comp. à *Ce Br.* cóque antiquo Gallico cum, cwmm, unde deflaxit Gallicum recens combe, vallis utrinque collibus obsita, *Skinner*.

A *coomb*, or *coumb* of corn, half a quarter, à *Fr. G.* comble utrumque à Lat. cumulus.

A *cob-iron*, an andiron, *Ess. Leicestersh.*

A *cob*, a wicker-basket to carry upon the arm. So a seed-cob, or seed-lib, is such a basket for sowing.

To *cope*; *i. e.* to chop or exchange, used by the coasters of Norf. Suff. &c as also Yorkshire.

A *cosset* lamb, or colt, *&c.* i. e. a cade lamb, a lamb or colt brought up by the hand, *Norf. Suff.* This word Dr. *Hammond*, in his Annotations on the New Testament, *p.* 356. *Act. cap.* 7. derives from the Hebrew קְמִימָה signifying a lamb.

Costard, the head. It is a kind of opprobrious word, used by way of contempt.

A *cottrel*, *Cornw. Devonsh.* A trammel to hang the pot on over the fire. Used also in the North.

A *cove*, a little harbour for boats, *West Country.* Used also in the North from *cavea*.

To *coure*, to ruck down, ut mulieres solent ad mingendum, ab It. Covare; *Fr. G.* couver, incubare, hoc à Lat. cubare. It seems to be a general word.

A *cowl*, a tub, *Ess.*

A *cowslip*, that which is elsewhere called an *oxeslip*.

A *craggc*, a small beer-vessel.

A *crotch-tail*; a kite; milvus caudâ forcipatâ.

Crank; brisk, merry, jocund, *Essex.* Sanus, integer: sunt qui derivant à *Belg. & Teut. Kranck*, quod prorsus contrarium se.

ægrum significat. Ab istis autem antiphrasibus totus abhorreo. Mallem igitur deducere ab un vel Onkranck, *non æger*, omissa per injuriam temporis initiali syllabâ, *Skinner*. It is used also in Yorkshire, Mr. *Brokesby*.

Crap, darnel, *Suss*. In Worcestershire and other countries they call buck-wheat *crap*.

Crible, coarse meal, a degree better than bran, à *Latino cibrum*.

A *crock*, an earthen-pot to put butter or the like in, *ab AS.* Croca, *Teut.* krug. *Belg.* krogh, kruegh, *C. Br.* crochan, *Dan.* kruck, *olla fictilis, vas fictile, urceus*, Skinner.

To crock, Ess. To black one with soot, or black of a pot or kettle, or chimney-stock. This black or soot is also substantively called *crock*.

Crones, old ewes. [*crates*.

A *cratch*, or *critch*; a rack; *ni fallor* à *Lat. cratica, craticula*,

Crawly mawly; indifferently well, *Norf.*

A *culver*, a pigeon or dove, *ab AS.* Culfer, columba.

D

Dag, dew upon the grass. Hence daggle-tail is spoken of a woman that hath dabbled her coats with dew, wet, or dirt.

It *dares* me, it pains or grieves me, *Ess. ab AS.* *Dare* signifying hurt, harm, loss. Used also in the North.

A *dilling*; a darling, or best-beloved child.

A *dibble*, an instrument to make holes in the ground with, for setting beans, pease, or the like. Of general use.

Dish-meat, spoon-meat, *Kent.*

To *ding*, to sling, *Ess.* In the North it signifies to beat.

A *dodman*, a shell-snail, or hodmandod, *Norf.*

A *doke*, a deep dint or furrow, *Ess. Suff.*

A *dool*, a long, narrow green in a plowed field, with plowed land on each side it; a broad balk. *Forte* à dale, a valley, because when standing corn grows on both sides it, it appears like a valley. Of use also in the North.

A *douter*, an extinguisher, *qu.* doouter.

A *drazill*, a dirty slut.

To *drill* a man in; to decoy or flatter a man into any thing. To *drill*, is to make a hole with a piercer or gimlet.

E

Ellinge, solitary, lonely, melancholy, far from neighbours, *q. elongatus*, Suff. à *Gallico* esloigner. *Ellende* in the ancient Saxon signifies *procul*, far off, far from.

Ernful; i. e. lamentable.

Ersh; the same that *edish*, the stubble after the corn is cut, *Suss. Edisc* is an old Saxon word signifying sometimes *roughings, aftermathes.*

F

Fairy-sparks, or shel-fire, *Kent*, often seen on cloaths in the night.

A *fare* of pigs is so many as a sow bringeth forth at one time. To *farrow*, is a word peculiar to a sow's bringing forth pigs. Our language abounds in unnecessary words of this and other kinds. So a sheep is said to yean, a cow to calve, a mare to foal, a bitch to whelp, *&c.* All which words signify no more than *parere*, to bring forth. So for sexes we have the like superfluous words, as horse and mare, bull and cow, ram and sheep, dog and bitch, boar and sow, *&c.* Whereas the difference of sex were better signified by a termination.

Feabes, or *feaberries*, gooseberries, *Suff. Leicestersh. Thebes* in Norfolk.

Fenny, i. e. mouldy, fenny cheese, mouldy cheese, *Kent. Ab AS.* fennig, *mucidus.*

Fimble hemp, early ripe hemp.

Flags, the surface of the earth, which they pare off to burn, the upper turf, *Norf.* [*gastered.*

To *flaite*; to affright or scare. *Flaited* is the same with

A *flasket*; a long shallow basket.

Foison, or *fizon*, the natural juice or moisture of the grass, or other herbs. The heart and strength of it, *Suff.* à Gallico foissonner, abundare, vel forte à *Teut.* feist, pinguis.

Footing time, *Norf.* is the same with upsetting time in Yorkshire, when the *puerpera* gets up.

A *fostal*, *forte* forestal; a way leading from the highway to a great house, *Suss.*

Frampald, or *frampard*; fretful, peevish, cross, froward. As froward comes from *from*, so may *frampard.*

A *frower*, an edge-tool used in cleaving lath. [*frangere.*

To *frase*, to break, *Norf.* It is likely from the Latin word

Frobly mobly, indifferently well.

G

To *gaster*, to scare, or affright suddenly. Gastred, perterrefactus: *ab AS.* gast, spiritus, umbra, spectrum, q. d. spectri alicujus visu territus, vel q. d. gastrid vel ridden, i. e. à spectro aliquo vel ephialte invasus & quasi inequitatus, *Skinner.* It is a word of common use in Essex.

A *gattle-head*, *Cambr.* A forgetful person, *ab* AS. ofer-geotol *obliviosus, immemor.* [something.

To *gaincope*, to go cross a field the nearest way, to meet with

Gant, slim, slender. It is, I suppose, a word of general use.

Gatteridge-tree is *cornus fœmina*, or prickwood, and yet gatteridge-berries are the fruit of *euonymus theophrasti*, i. e. spindle-tree, or louse berry.

Gare-brain'd, very heedless. Hare-brain'd is also used in the

same sense; the hare being a very timorous creature minds nothing for fear of the dogs, rushes upon any thing. *Garish* is the same, signifying one that is as 'twere in a fright, and so heeds nothing.

Geazon, scarce, hard to come by, *Ess.*

A *gibbet*, a great cudgel, such as they throw up trees to beat down the fruit.

A *gill*; a rivulet, a beck, *Suss.*

A *gimlet*, an instrument to bore a small hole, called also a screw.

A *goffe*; a mow of hay or corn, *Ess.*

Gods-good, yeast, barm, *Kent, Norf. Suff.*

Gole, big, large, full and florid. It is said of rank corn or grass, that the leaf, blade, or ear is *goal*. So of a young cockrel, when his comb and gills are red and turgid with blood, that he is *goal*.

A *gotch*, a large earthen or stone drinking pot, with a great belly like a jug.

A *goyster*, to be frolick and ramp, to laugh aloud, *Suss.* Used also in Yorkshire.

Gouts; Somersetshire. Canales, cloacæ, sau sentinæ subterraneæ, proculdubio à Fr. G. gouttes, gutæ, & inde verb. Esgouter, guttatim transfluere. Omnia manifeste à Lat. gutta, *Skinner.*

A *grain-staff*, a quarter-staff, with a short pair of tines at the end, which they call grains.

To *grain*, or *grane*; to choak or throttle.

A *gratton*; an ersh or eddish, *Sussex.* Stubble, *Kent.*

The *gray* of the morning, break of day, and from thence till it be clear light. That part of time that is compounded of light and darkness, as grey is of white and black, which answer thereto.

A *grippe*, or *grindlet*; a small drain, ditch, or gutter.

H

A *hagester*, a magpie, *Kent.*

A *hale*, *Suff. i. e.* A trammel in the Essex Dial. V. Tramel.

A *haw*, *Kent.* A close, *ab* AS. haga seu hæg, agellulus seu cors juxta domum, hoc ab AS. hegian sepire.

To *hare*, to affright, or make wild; to *go harum starum.*

To *heal*, to cover, *Suss.* As, *to heal the fire, to heal a house; to heal a person in bed*, i. e. to cover them, *ab* AS. helan, to hide, cover, or heal. Hence in the west, he that covers a house with slates, is called a *healer* or *hellier.*

To *hie*, to make haste, *vide hith* haste.

Haulm, or *helm*, stubble gathered after the corn is inned *ab* AS. healm, hielm, stipula, culmus. Omnia à Lat. calamus vel culmus.

Hogs, young sheep, *Northamptonsh.* Used also in the same sense in Yorkshire.

Hoddy, well, pleasant, in good tune, or humour.

A *hodmandod*, a shell-snail.

A *how*, pronounced as mow and throw, a narrow iron rake without teeth, to cleanse gardens from weeds, *rastrum Gallicum.*

A *hornicle*, a hornet, *Suss.* Dial. [*hotagoe your tongue.*

To *hotagoe*, to move nimbly, spoken of the tongue, *Suss. Yon*

A *holt*; a wood, an ancient Saxon word.

Hover ground, *i. e.* light ground.

To *hummer*, to begin to neigh; *vox onomatopœum.*

I

The door stands a *jarr*, *i. e.* The door stands half open, *Norf.*

A *jugglemear*; a quagmire, *Devonsh.*

An *ice-bone*, a rump of beef, *Norf.*

K

Kedge, brisk, budge, lively, *Suff.*

A *keeve*, *Devon.* A fat wherein they work their beer up before they turn it.

Kelter, or *kilter*, frame, order, proculdubio (inquit *Skinnerus*) á *Dan.* opkilter succingo, *kilter*, cingo, vel forte à voce cultura. Non absurde etiam deflecti posset à *Teut. kelter*, torcular, *Skinnerus*, quem adi sis.

The *kerfe*, the furrow made by the saw, *Sussex*, *Essex.*

A *kerle* of veal, mutton, &c. A lion of those meats, *Devon.*

A *kidder*, badger, huckster, or carrier of goods on horseback, *Ess. Suss.* [cart-horses.

A *knacker*, one that makes collars and other furniture for

Knolles, turneps, *Kent.*

L

To *lack*, to dispraise.

A *largess*, *largitio*, a gift to harvest-men particularly, who cry a *largess* so many times as there are pence given. It is also used generally by good authors for any gift.

A *lawn* in a park, plain untilled ground.

Laye, as *lowe* in the North, the flame of fire, tho' it be peculiarly used for the steam of charcoal, or any other burnt coal, and so distinguished from flame, as a more general word.

A *leap*, or *lib*, *Suss.* half a bushel. In Essex a seed-leap, or lib, is a vessel or basket to carry corn in, on the arm to sow. *ab AS.* sæd-leap, a seed-basket. [*Suss. Kent.*

To *lease* and *leasing*, to glean and gleaning, spoken of corn,

A *letch* or *lech*; a vessel to put ashes in to run water through, to make lee or lixivium for washing of cloaths. A buck.

Lee, or *lew*; calm, under the wind, *Suss.*

As *leef*, or *leve*; as willingly, as good, spoken of a thing equally eligible. *Lever*, in *Chaucer*, signifies rather, tho' this comparative be not now in use with us.

A *three or four-way leet*; trivium vel quadrivium, where three or four ways meet.

A *lift*, i. e. a stile that may be opened like a gate, *Norf.*

Lither, lithe, flexible. It is used also for lazy, slothful.

Litten, V. church-litten. Lic-tune Saxonice cæmiterium.

Lizen'd corn, q. lessened, i. e. lank, or shrank corn, *Suss.*

Long it hither, reach it hither, *Suff.*

A *loop*, a rail of pails, or bars joined together like a gate, to be removed in and out at pleasure.

Lourdy; sluggish, *Suss* From the French lourd, socors, ignavus, lourdant, lourdin bardus. Dr. *Heylin*, in his Geography, will have *lourdon* for a sluggish, lazy fellow, to be derived from Lord Dane, for that the Danes, when they were masters here, were distributed singly into private houses, and in each called the Lord Dane, who lorded it there, and lived such a slothful idle life.

A *lynchett*, a green balk to divide lands.

M

A *mad*, an earth worm, *Ess.* From the High Dutch mader.

Mazzards, black cherries, West country.

A *meag*, or *meak*; a pease-hook, *Ess.*

A *mere*, i. e. *lynchet.*

To be *mirk'd*, or *merk'd*, to be troubled or disturbed in one's mind, to be startled, probably from the Saxon *merk*, signifying dark.

Misagaft, mistaken, misgiven, *Suss.*

A *mixon*, dung laid on a heap, or bed, to rot and ripen, *Suss. Kent.* I find that this word is of general use all over England. Ab. AS. *mixen*, sterquilinium, utr. à *meox*, simus, hoc forte à misceo & miscela; quia est miscela omnium alimentorum.

A *modher*, or *modder*, *mothther*, a girl, or young wench; used all over the eastern parts of England, v. g. *Es. Suff. Norf. Cambr.* From the antient Danish word *moer*, Quomodo (saith sir H. *Spelman* in Glossario) à Danis oriundi Norfolcienses puellam hodie vocant, quod interea rident. Angli cæteri, vocis nescientes probitatem. Cupio patrio meo suffragari idiomati. Intelligendum igitur est Norfolciam hanc nostram (quæ inter alios aliquot Anglicæ comitatus in Danorum transiit ditionem, An. Dom. 876.) Danis maximè habitatam fuisse, eorúmque legibus, lingua atque moribus imbutam. Claras illi virgines & puellas (ut arctoæ gentes aliæ) moer appellabant. Inde quæ canendo heroum laudes & poemata palmam retulere (teste Olao Wormio) Scaldmoer, i. e. virgines cantatrices; quæ in prœliis gloriam ex fortitudine sunt adeptæ Sciold *moer* hoc est scutiferas virgines nuncupárunt. Eodem nomine ipsæ, Amazones, &c. En quantum in spreta jam voce antiquæ gloriæ. Sed corrumpi hanc fateor vulgari labio, quod *mother* matrem significans etiam pro *moer*, h. e. puella pronunciat.

A *muckinder*, a cloth hung at childrens girdles to wipe their

noses on, from *mucus narium*; from which word comes also our English *muck*, used especially in the North.

Muckson up to the huckson, Devon. Dirty up to the knuckles.

The *mokes* of a net, the mashes, or meishes, *Sussex.*

Mulch, straw half rotten.

N

A *nail* of beef, *v. g. Suss. i. e.* the weight of eight pounds.

Newing, yeast or barm, *Ess.*

Near now, just now, not long since, *Norf.*

To *not*, and *notted*, *i. e.* polled, shorn, *Ess. Ab* AS. hnot *ejusdem significationis.*

Nush'd, starved in the bringing up.

O

Old land, ground that hath lain untilled a long time, and is new plowed up, *Suff.* The same in Essex is called newland.

Ollet, fewel, *q. d.* ellet, *ab* AS. Elan, onælan, accendere. Dan. Eld. Ignis.

Oast, or *east*; the same that *kiln*, or *kill*, *Somersetsh.* and elsewhere in the West.

Orewood, quoedam algoe speeis quoe cornubioe agros mirifice fœcundat, sic dicta forte, quod ut aurum incolas locupletet, & auro emi meretur. East autem vox cornubioe fere propria. Sea-wrack, so called in Cornwall, where they manure their land with it, as they do also in Scotland, and elsewhere.

Ope land, ground plowed up every year, ground that is loose or open, *Suff.*

P

A *paddock*, a frog, *Ess.* minshew deflectit à *Belg.* padde *Bufo.* a *paddock*, or *puddock*, is also a little park, or enclosure.

A *paigle*, it is of use in Essex, Middlesex, Suffolk, for a cowslip; cowslip with us signifying what is elsewhere called an oxslip.

A *petticoat*, is in some places used for a man's waistcoat.

Pease-bolt, i. e. pease-straw, *Ess.*

Pipperidges, barberries, *Ess. Suff.*

To *play*, spoken of a pot, kettle, or other vessel full of liquor, *i. e.* to boil, playing hot, boiling hot. In Norfolk they pronounce it *plaw.* Vox generalis.

A *pose*, a cold in the head, that causes a running at the nose.

A *pud*; a boil, or ulcer, *Suss.*

A *prigge*, a small pitcher. This is, I suppose, a general word in the South country.

Puckets, nests of caterpillars, *Suss.*

A *pitch*, a bar of iron, with a thick, square pointed end, to make holes in the ground by pitching down.

Q

Quotted Suss. Cloyed, glutted.

R

Rathe, early, *Suss.* As *rathe in the morning, i. e.* early in the morning. *Rathe-ripe fruit, i. e.* early fruit, fructus præcoces, ab AS. radh, radhe, cito.

A *riddle*, an oblong sort of sieve to separate the seed from the corn, ab AS. *hriddel*, cribrum, hoc à *hreddan*, liberare, quia sc. cribrando partes puriores à crassioribus liberentur, because it rids the corn from the soil and dross.

A *ripper*, a pedder, dorser, or badger, *Suss.*

Rising, yeast beergood.

Roughings; latter grass, after mathes.

Rosil, or *rosilly;* soil, land between sand and clay, neither light nor heavy. I suppose from *resin*, which here in Essex the vulgar call *rosill.*

To *rue;* to sift, *Devonsh.*

S

To *santer* about, or go santering up and down. It is derived from *Saincte terre, i. e.* the Holy Land, because of old time, when there were frequent expeditions thither, many idle persons went from place to place, upon pretence that they had taken, or intended to take, the cross upon them, and to go thither. It signifies to idle up and down, to go loitering about.

Say of it, *i. e.* taste of it. *Suff.* *Say* for *assay, per Aphoeresin, assay*, from the French *essayer*, and the Italian *assaggiare*, to try, or prove, or attempt, all from the Latin word *sapio*, which signifies also to taste.

A *scopperloit*, a time of idleness, a play-time.

A *seame* of corn of any sort; a quarter, eight bushels, *Ess.* ab AS. seam, & hoc fortè à Græco σα΄γμα, a load, a burthen, a horse-load; it seems also to have signified the quantity of eight bushels, being often taken in that sense in *Matth. Paris. Sonner.*

A *seam* of wood; an horse-load: *Suss.* ejusdem originis.

Sear, dry, opposed to green, spoken only of wood, or the parts of plants, from the Greek ξηρὸς *aridus.* Hence perhaps *woodsear.*

Seel, or *seal*, time or season; *It is a fair* seel *for you to come at, i. e.* a fair season or time; spoken ironically to them that come late, *Ess.* ab AS. sæl time. *What seel of day?* What time of day?

To go *sew, i. e.* to go dry, *Suss.* spoken of a cow.

A *shaw*, a wood that encompasses a close, *Suss.* ab AS scuwa umbra; a shadow.

A *shawle*, a shovel to winnow withal, *Suss.* videtur contractum [à shovel.

A *sheat*, a young hog, *Suff.* In Essex they call it a *shote*, both from shoot.

Shie or shy, apt to startle and flee from you, or that keeps off and will not come near. *It.* schifo, *à Belg.* schouwen, schuwen, *Teut.* schewen, *vitare*, Skinner. *Vox est generalis.*

Sheld, flecked, party-coloured, *Suff. inde* shel-drake and sheld-fowle, *Suss*

To *shimper*, to shimmer or shine, *Sus.* Dial.

A *showel*, a blind for a cow's eyes, made of wood.

To *shun*, to shove, *Suss.* Dial.

Sibberidge or *sibbered*, the banes of matrimony, *Suff. ab AS.* syb, sybbe, kindred, alliance, affinity.

A *shuck*, an husk or shell, as bean-shucks, bean-shells, *per Anagrammatismum* τῆ husk *forte.* [working.

Sizzing, yeast or barm, *Suss.* from the sound beer or ale in

Sidy, surly, moody, *Suss.*

Sig, urine, chamber lie.

Sile; filth, because usually it subsides to the bottom.

Simpson, grounsel, *senecio*, *Ess. Suff.*

A *size* of bread, and cue of bread, *Cambridge.* The one signifies half, the other one-fourth part of a half-penny loaf. That cue is nothing but *q*, the first letter of quarter or quadrans is manifest. Size comes from *scindo.*

Skaddle, scathie; ravenous, mischievous, *Suss. ab AS.* Skade, harm, hurt, damage, mischief; or *scædan, loedere, nocere.* Prov. One doth the *skathe*, and another hath the scorn; *i. e.* one doth the harm, and another bears the blame. *Supra* among the Northern Words. [*skip*, a bee-hive.

A *skip* or *skep*; a basket, but not to carry in the hand; a *bee-*

Skrow; surly, dogged; used most adverbially, as to look shrow, *i. e.* that is to look sowrly, *Suss.*

Skeeling, an isle, or bay of a barn, *Suss.*

To *skid* a wheel; *rotam sufflaminare*, with an iron hoop fastened to the axis to keep it from turning round upon the descent of a steep hill, *Kent.*

A *slappel*, a piece, a part, or portion, *Suss.*

To *slump*; to slip, or fall plum down into any dirty, or wet place. It seems to be a word made *per onomatopoeian* from the sound.

A *snagge*, a snail, *Suss.* Dial.

A *snurle*, a pose or cold in the head, *coryza*, Suff.

Span new, very new, that was never worn or used. So spick and span new.

The *snaste*; the burnt week or snuff of a candle.

A *snathe*; the handle of a sithe.

A *spurget*; a tagge, or piece of wood to hang any thing upon.

A *spurre-way*; a horse-way through a man's ground, which one may ride in by right of custom.

To *spurk* up; to spring, shoot, or brisk up.

To *squirm*; to move very nimbly about, after the manner of an eel. It is spoken of an eel.

To *summerland* a ground, to lay it fallow a year, *Suff.*

A *solter*, or *solar*, an upper chamber or loft, *à Latino solarium.*

To *squat*, to bruise or make flat by letting fall. *Activè, Suss.*

A *staffe* of cocks, a pair of cocks.

A *stank*; a dam or bank to stop water.

Stover; fodder for cattle: *ab estover, Gal.*

A *swamp*; a low hollow place in any part of a field.

The *steal* of any thing, *i. e. manubrium.* The handle, or *pediculus*, the foot-stalk: *à Belg.* steel, stele. *Teut. stiel petiolus.*

A *speen*, or *spene*; a cow's pap; *Kent. ab AS.* spana *mammæ, ubera.* [only used by the vulgar.

A *sosse-bangle*; a sluttish, slattering, lazy wench, a rustic word.

A *stew*; a pool to preserve fish for the table; to be drawn and filled again at pleasure.

A *stoly* house, *i. e.* a clutter'd, dirty house, *Suff.*

A *strand*; one of the twists of a line, be it of horse-hair or ought else, *Suss.*

A *stound*, a little while, *Suff.* q. a stand.

The *strig*, the foot-stalk of any fruit, *petiolus*, Suss.

Stamwood, the root of trees stubbed up, *Suss.*

A *stuckling*, an apple-pasty or pye, *Suss.*

Stufnet, a posnet or skillet, *Suss.* [victuals, *Ess.*

A *stull*, a luncheon, a great piece of bread, cheese or other

Sturry, inflexible, sturdy and stiff; *stowre* is used in the same sense, and spoken of cloth, in opposition to limber.

A *stut*, a gnat; *Sommerset, ab AS.* Stut, *culex.*

Stover, fodder for cattle; as hay, straw, or the like, *Ess.* from the *French* estouver *fovere*, according to *Cowel.* *Spelman* reduces it from the *French* estoffe *materia*, & estoffer, *necessaria suppeditare.*

Swads, pods of pease, or the like pulse.

To *swcale*, to singe or burn, *Sus.* A swealed pig, a singed pig; *ab AS. swoelan*, to kindle, to set on fire, or burn.

To *sworle*, to snarl as a dog doth, *Suss.*

T

A *tagge*, a sheep of the first year, *Suss.*

Techy, i. e. *touchy*, peevish, cross, apt to be angry.

To *tede* grass, to spread abroad new mowen grass, which is the first thing that is done in order to the drying it, and making it into hay.

Tewly, or *tuly*, tender, sick; *tuly* stomached, weak stomached.

To *toll*, to entice or draw in, to decoy or flatter, as the bell tolling calls in the people to the church. [a sieve or sierce.

Temse-bread, *i. e.* sifted bread, from the *French* word *tamis*,

Very *tharky*, very dark, *Suss.*

A *theave*, an ewe of the first year, *Ess.*

Tiching, *Devonsh. Cornw.* setting up turves that so they may be dried by the sun, and fit to burn upon land.

To *tine* or *tin* a candle, to light it, *ab AS.* Tynan, *accendere*, *hinc* tinder.

A *tovet*, or *tofet*, half a bushel, *Kent. à nostra* two, *AS. Tu*, *duo*, & fat *mensuram unius pecci significante*, a peck.

A *trammel*, an iron instrument hanging in the chimney, whereon to hang pots or kettles over the fire, *Ess.*

Treaf, peevish, froward, pettish, very apt to be angry.

A *tumbrel*, a dung cart.

Trewets or *truets*, pattens for women, *Suff.*

A *trip* of sheep, *i. e.* a few sheep, *Norf.*

A *trug*, a trey for milk, or the like, *Sussex* Dial.

To *trull*, to trundle, *per contractionem*, Suss.

V

To *vang*, to answer for at the font as godfather. He *vang'd to me at the vant*, Somersetshire, *in baptisterio pro me suscepit*, *ab AS.* Fengan, to receive, also to undertake, *verso* f *in* v, *pro more loci.*

Velling, plowing up the turf, or upper surface of the ground, to lay on heaps to burn. *West country.*

A *voor*, a furrow, *Suss.*

A *vollow*, a fallow, *Suss.* Generally in the West country they use *v* instead of *f*, and *z* instead of *s*.

Vrith; etherings, or windings of hedges, teneri rami coryli, quibus inflexis sepes colligant & stabiliunt: ab AS. *Wrydhan*, torquere, distorquere, contratorquere: *wridha*, lorum, *wridelf*, fascia, quia sci. hi rami contorti instar lori & fascioe sepes colligant, *Skinner.*

W

Wattles, made of split wood, in fashion of gates, wherein they use to fold sheep, as elsewhere in hurdles, *Suss. ab AS. watelas*, crates, hurdles.

Welling, or whey, is heating it scalding hot, in order to the taking off the curds. *Wylling* or *walling*, in old English, is boiling.

A *wem*, a small fault, hole, decay or blemish; especially in cloth, *Ess. ab AS. wem*, a blot, spot, or blemish.

A *were* or *weir*, a pond or pool of water, *ab AS. wær* a fish-pond, a place or engine for catching and keeping of fish.

A *whapple* way, *i. e.* where a cart and horses cannot pass, but horses only, *Suss.*

A *wheeden*, a simple person. *West.* [to be.

A *wheady mile*, a mile beyond expectation, longer than it seems

Whicket for *whacket*; or *quittee* for *quattee*, i. e. *quid pro quo*, Kent.

To *whimper*, to begin to cry.

A *whittle*, a double blanket, which women wear over their shoulders in the West country, as elsewhere short cloaks, *ab AS.* Hwitel, *sagum*, *saga*, *lana*, a kind of garment, a cassock, an Irish mantle, &c. v. *Somner*

Willows bench, a share of the husband's estate which widows in Sussex enjoy, beside their joyntures.

To *wimme*, *Suss.* Dial. *i. e.* winnow.

A *wind-row*, the greens or borders of a field dug up, in order to the carrying the earth on to the land to mend it. It is called windrow, because it is laid in rows, and exposed to the wind.

Woadmel, a hairy, coarse stuff, made of island wool, and brought thence by our seamen to *Norf. Suff.* &c.

Woodcock soil, ground that hath a soil under the turf that looks of a woodcock colour, and is not good.

Y.

Yare, nimble, sprightly, smart, *Suff.*

A *yaspen*, *or yeepsen*, in *Essex* signifies as much as can be taken up in both hands joined together. *Gouldman* renders it, vola seu manipulas, fortean à nostro. *Grasping*, ilisà propter euphoniam literâ caninâ *r and g.* in *y* facillimà sane & vulgatissima nostroe linguoe mutatione transeunte; *q. d.* quantum quis vola comprehendere potest, *Skinner.*

In *Sussex*, for hasp, clasp, wasp, they pronounce hapse, clapse, wapse, &c.; for neck, nick; for throat, throtte; for choak, chock. Set'n down, let'n stand, come again and fet'n anon. C'have eat so much c'ham quite a quot, *Devonsh. i. e.* I can eat no more; I have eat so much that I am cloyed.

A Catalogue of Local Words, paralleled with British or Welsh, by my learned and ingenious friend Mr. Edward Lloyd, of Oxford.

N.B. The syllables thus marked ' are long, thus ` very short and smart.

English.	*British.*
1. An *ark*, a large chest for corn.	1. *Arkh*; Lat. arca, cista. But the modern signification is a coffin. It is doubtless of the same origin with the Latin word, though we cannot say that all that are so have been borrowed of the *Romans.*
2. An *attercop*; a spider's	2. *Cop*, and *coppin*, is a spi-

English.	*British.*
web. Mr. *Nicolson* gives the etymology of this word from *Saxon*. I rather think it originally *British*, because remaining in use only in *Cumberland*.	der; but a spider's web we call *gwèr cop*, and corruptly. *Gwydyr goppyn*.
3. An *aumbry*; a cupboard.	3. *Almari* signifies the same thing in *Welsh*, but it's now grown obsolete. I suppose we might have it of the *Normans*.
4. *Bragget*; a sort of compound drink or metheglin.	4. *Bràgod*, idem. A common drink among country people in their feasts or wakes.
5. A *bratt*; semicinctium ex vilissimo panno.	5. *Bràthay*, rags, *brettyn*, a rag, *brèthyn*, woollen cloth. Hibernis bredhy'n.
6. *Braugh wham*; a sort of meat in *Lancashire*.	6. *Brwkhan*, a sort of rhymry.
7. A *capo*; a working horse.	7. *Kèphyl*, a horse. The *Irish* call a working horse *kappwl*. All of the same original with caballus.
8. A *cod*; a pillow, AS. Codde est pera, marsupium, Matth. x. 10. Græci κώδια lectis hyemem imponebant, at æstate ψιάθους, autore Laertio lib. 2. in Menedemo, Mr. *Nicolson*.	8. *Kw'd* and *kôd*, a bag.
9. A *crag*; a rock. In Lycia cragus mons quidam est dictus Stephano autore, cujus etiam meminit Horatius. Aut viridis cragi, &c. Mr. *Nicolson*.	9. *Kraig*, a rock. I conjecture this word to be originally *British*.
10. *Cole* or *keale*; pottage.	10. *Kawl*, idem. See Armoricanis. This word runs through many languages, or dialects, and is nothing but the Latin *caulis*, a synonyme of *brassica*, called thence colewort.
11. *Copping*, the top or roof of a wall.	11. *Koppa*, the top of any thing.
12. *Dare*, harm or pain.	12. *Dèra*, phrenesis, unde y gyndharedh, insania, furor.

English.	*British.*
13. *Trinket*, a porringer.	13. *Tràuked*, idem.
14. A *dub*, a pool of water.	14. Hibernis tybyr fons, nobis *dwv'r*, aqua.
15. A *doubler*; a dish.	15. *Dwbler*, in *Cardiganshire*, signifies the same.
16. A *dool*.	16. *Dôl*, a meadow by a river side.
17. An *ellmother*, a step-mother.	17. *Ail*, the second. So that perhaps a step-mother might be called the second mother.
18. *Elden*; fewell, *ab* AS. Æled. Ignis.	18. *Aelwyd*, the heath.
19. A *garth*, a yard.	19. *Gardh*, a garden.
20. *Grig*, salopiensibus heath.	20. *Gry'g*, heath.
21. *Grees*, stairs.	21. *Grisiay*, idem. Borrowed doubtless from the *French*.
22. He, she.	22. *Hi*, she. In pronunciation there is no difference.
23. *To heal*, to cover.	23. *Hilio*, to cover. Perhaps we have received it from the *English*, which may be the reason Dr. *Davies* hath omitted it in his Lexicon. It is a word generally used in North *Wales*.
24. *Helo*, bashful.	24. *Gw'yl*, bashful, which in the feminine gender is *w'yl*, as *merkhw'yl*, a bashful maid: and so in some other cases, according to the idiom of this language. v. g. y màc yn w'yl, he is bashful.
25. *Knoll*, a little round hill, ab AS. *Cnolle*, top or cop of a hill or mountain.	25. *Kol*, the head. The hills in *Wales* are generally denominated by metaphors from some parts of the body. Ex. gr. *penmaenmawr*, *y pènglog*. *Tal y' lhykhay*, *ker'n y bw'kh*, *y vròn dêg ker'n y braikh*, *y grimmog*. *Pen* signifying a head, *penglog* a skull; *tâl* the forehead; *kern* one side of the face, *y vron* the breast; *keven* the back; *braikh* an arm, and *krimmog* a leg.
26. The *speer*, the chimney post.	26. *Yspyr*, idem.

English.	*British.*
27. *Stouk*, the handle of a pail.	27. *Ystw'k*, a milking-pail.
28. *Tabern*, a cellar.	28. *Tavarn*, an alehouse: a word in all probability borrowed from the *Latin*, though the *Irish* use it also in the same sense.
29. To *ware* ones money, to spend it or lay it out.	29. *Gwarrio*, to spend money, which, according to the property of the *Welsh*, becomes sometimes *wàrrio*. E. g. *Eu a warriodh ei goron*. He spent his crown.
30. *Yule*, Christmas, Fr. Junius (in Lexico suo AS.) vocem vehul sæc tum putat κατ' ἐξοχὴν, à Britain. *Gwyl* festum fevitæ Mr. *Nicolson*. So that *yule* is originally nothing else but *vigiliæ*, as Mr. *Lloyd* rightly judgeth.	30. *Gwiliay*, idem; which, according to the *Welsh* syntax, is sometimes wiliay. Properly it signifies only holidays, and is, doubtless, derived from the *Latin* word *vigilæ*.
31. A *fowmart*, a pol-cat. Martes is a noted beast of this verminous kind, desired for their firs, whence, perchance, the pole-cat might be denominated *foumart*, q. foul mart. from its stinking smell.	31. *Phw'lbart*, idem.
32. *Durdom*, noise.	32. *Dwrdh*, noise. Hence *dadwrdh*, contention.
33. A *gavelick*, an iron crow.	33. *Gwiw*, a leaver. *Gavel*, a holt.
34. A *midden*, a dunghill.	34. *Ming*, dirt.
35. A *mear*, a lake, from the *Latin*, *mare*.	35. *Mèr*, water, whence swallow trees are called *merhelig*, h. e. Salices aquaticæ.
36. An *elk*, a wild swan.	36. *Elkys*, wild geese.
37. *Saime*, which we pronounce sometimes scame. It signifies not only goose-grease, but in general any kind of grease, or suet, or oil, wherewith our clothiers anoint or besmear their wool to make it run or draw out in spinning.	37. *Saim*, grease, of the same fountain, doubtless, with the *Latin* word *sebum*. I should rather think with the *Hebrew shamen* pinguèdo. *Sevum* not being a general word for fat or grease, but proper for tallow or hard fat.

English.	*British.*
It is a general word in most countries.	
38. *Spokes* of a wheel.	38. *Yspagay*, legs; used also metaphorically for the feet of a stool.
39. A *glaive*, a sword or bill.	39. *Glaiv*, a bill; it is a *French* word.
40. A *riddle*, a coarse sieve. We make a difference between a riddle and a sieve. A riddle is of an oblong figure, whereas a sieve is round, and a riddle is made of round wickers, placed long-ways one by another, whereas a sieve is made of thin long plates as it were woven together, so that the holes of it are four-square.	40. *Rhidith*, idem.

A Catalogue of North Country Words, received from Mr. Tomlinson, of Edmund-hall, a Cumberland gentleman, and communicated to me by the same Mr. Edward Lloyd.

A *beck*, a rivulet, or small brook. This word is already entered among the Northern Words; and noted to be common to the ancient Saxon, High and Low Dutch and Danish. It is used not only in the North, but in some Southernand Western counties, and gives denomination to some towns, as Welbeck, Sandbeck, Troutbeck.

Bourn, or *burn*; a rivulet, or spring. This is also common to some Southern counties, and gives denomination to many towns, as Sherburn, Milburn, &c.

Bore-tree, elder-tree, from the great pith in the younger branches, which children commonly bore out to make pot-guns of them.

Bracker; fern. Ab. Angl. break, because, when its moisture is dried up it is very brittle. A *brake* is an instrument to break flax with, of the same original. Break comes from the Saxon *brecan*. Brake fern is a general word all England over, and better known in this country (Essex) than fern; indeed the only word in use among the vulgar, who understand not fern. Bracken is but the plural of brake, as eyn of ey, and peasen of pease, &c.

Brent brow, a steep hill, *Metaph.* The brow of a hill, super-

cilium, the edge or side of a hill, or precipice.

A *brock;* a badger. This is a word known in most countries. The animal is trionymus, *badger, brock,* or *gray.*

To *coop,* or *cowp,* to chaffer, or exchange. It is a Low Dutch word. That which is given by the party which hath the worst goods is called boot; as *what boot will you give me between your old yawd and my filly? i. e.* between your old mare and my young one: ab AS. *bot,* reward, or recompense. To boot is used frequently in the same sense all England over. Boot signifies profit, as in that impersonal verb, it booteth not, it profiteth, helpeth, or availeth not.

Copt-know; the top of a hill rising like a cone or sugar-loaf. *Copt,* I conceive, comes from *caput,* and *know,* or *knolle,* is the top of a hill.

A *cowdy;* a little cow, a Scotch runt without horns, or else with very short ones, scarce exceeding a South country veal in height: so that the word is only a diminutive of *cow.*

A *creil;* a short, stubbed, dwarfish man, *Northumberland.*

A *croft,* a small close, or inclosure, at one end whereof a dwelling-house, with a garth, or kitchen-garden is usually placed, ab AS. *croft,* agellulus. *Croft,* for any small field or inclosure in general, without any respect to a mansion-house, is common in all counties of England.

Cyphel, houseleek.

A *dish-cradle,* or *credle,* a wooden utensil for wooden dishes, much in use in the North of England, made usually like a cube or die, and sometimes like a parallelipipedon, long cube, or cradle, *cumber.*

A *dike,* a ditch. This is only a variety of dialect; tho' it seems dyke, and sengh, or sough, are distinguished in the North, a *dyke* being a ditch to a dry hedge, either of trees or earth, as in arable lands, where the ditch is usually dry all summer; but a sough a ditch brimful of water, as in meadows or sowbrows are not above half a yard in height. A sough is a subterraneous vault or channel, cut through a hill, to lay coal mines or any other mine dry. [partem diffusa.

A *dubler* or *doubler,* a platter or dish. Vox per magnam Anglia

Draffe, the grains of malt, à Belg. draf ejusdem significati. This is a general word, signifying not only grains, but swill, as in those proverbs. Draffe is good enough for swine; and, The still sowe eats up all the draffe.

A *fowmart,* a polecat, or fitchet; Brit. ffwlbarth. This is entered in the Collection.

A *gill,* a place hem'd in with two steep brows, or banks, usually flourishing with brushwood, a rivulet running between them. It is entered in the Collection.

A *geose,* or *grose-crec;* a hut to put geese in.

A *gob*, an open or wide mouth. Hence to gobble, to swallow greedily, or with open mouth.—Gob, in the South, signifies a large morsel or bit; so we say a good gob, *i. e.* a good segment or part. The diminutive whereof is gobbet, cut into gobbets, perchance from the Greek word κόπτω, κόμμα.

A *gully*, a large household knife.

A *gavelock*, an iron crown, ab AS. gaoc. vel catapulta, balista. Already entered.

Hadder, heath, or ling.

The *hollen*, is a wall about two yards and an half high, used in dwelling-houses to secure the family from the blasts of wind rushing in when the heck is open. To this wall, on that side next to the hearth, is annexed a sconce, or skreen of wood or stone. [V. bawks.

Hen-bawks, a hen-roost, from the bawks of which it consists.

A *knor*, or *knurre*, a short, stubbed, dwarfish man. Metaph. from a *knor*, or knot in a tree. In the South we use the diminutive *knurle*, in the same sense.

A *keil* of hay, a cock of hay, *Northumberland*.

A *losset*, a large flat wooden dish, not much unlike a voider.

A *mould warp*, a mole; *mold* in the Saxon is dust; in English mould is used for earth, especially among gardeners. Worpen in Low Dutch is used to cast forth, whence to wort is to cast forth, as a mole or hog doth. This is a word known all over England, tho' not in frequent use.

A *mell*, a wooden sledge or beetle; ab AS. *mell*, crux, from the exact resemblance of the head and shaft (or handle) especially before the upper part of the shaft is cut off, to a cross. Hence meldeors (or doors) a passage through a dwelling-house. For in the north parts of England, the houses of those of the inferior sort have a passage through them with a door or heck on one side into the dwelling-house, and another on the other side into the byer, where they bind their cows, oxen, &c. lengthways on each side. This byer hath a *grupe*, *groop* or *fossula*, in the midst from the door to the other end; so that the *fossula* from the door to the other end represents the shaft of a mell; or the straight tree in a cross, and the passage through the house, the head or transvers tree.

A *porr*; a glasier or plummer, a salamander.

Pot-cleps; pot-hooks, from clip or clap, because they clap or catch hold of the pot. [the red colour.

Rud; a sort of blood-stone, used in marking sheep; from

A *riggilt*; a ram with one stone; a *tup-hog* is a ram of one year old; a *gimmer-hog*, an ewe of the same age, a *twinter* is a hog two years old.

A *roop*; a hoarseness; a cimbrico *hroop* vel *heroop*, vociferatio, by which it is frequently contracted.

Smidy; a smith's shop, whence *smidyknoom*, Var. Dial.

A *steg;* a gander.

To *slam* one; to beat or cuff one strenuously. A *slam* or *slim* fellow, is a skragged, tall, raw-boned fellow; the length of whose arms gives him the advantage of striking hard, and therefore such are noted for fisty-cuffs; whence *slam* seems to be derived.

Snurles; nostrils.

Sower-milk; butter-milk; sower from its long standing.

A *swang;* locus paludosus, or part of a pasture overflowed with water, not much unlike a *tarn*, or *lough;* whence the grass, by the superfluity of an oleagitious moisture, degenerates into coarse piles, which in summer (most of the water being exhaled) is so interwoven with thick mud and slime, and the piles so long and top-heavy, that they embrace the surface of the mud, and compose a verdure like that of a meadow.

Swine-greun; a swine's snout, a Dan. an Island. *Graun* nasus, superius labrum. Whence our English word to *grin*, because in grinning the muscles of the upper lip are contracted.

Tabs; childrens hanging sleeves; a *tab* for a shoe-latchet is already entered.

Thin drink; small beer, cerevisia tenuis, whence thin is derived. The Low Dutch use thick beer for strong beer; tho' to say the truth, that they call thick beer is properly so, very thick and muddy.

Wad, black-lead, *Cumberland.* See Mr. *Nicolson's* Catalogue.

Walsh, or *welsh;* strange, insipid, ab AS. *wealh*, vel potius Teutonico *welsch* strange; Welsh potage, strange, insipid potage.

Unlced, or *unlead;* a general name for any crawling venomous creature, as a toad, &c. It is sometimes ascribed to man, and then it denotes a sly, wicked fellow, that in a manner creeps to do mischief, the very pest of society. See Mr. *Nicolson's* Catalogue.

A *whinnock*, or *kit;* a pail to carry milk in.

Glossarium Northanhymbricum.

Aandorn; merenda. AS. Undeꝛnmeꝛ, prandium. Ita & Goth. Undaurnimat. Luc. xiv. 12. This is, I suppose, the same word that is entered *orndorn* in my Collection.

Arelumes, V. heir-lumes.

Arvell-bread, silicernium. AS. Aꝛpull. Pius religiosus, huc spectare videtur. Ita ut arvel-brend propriè denotet panem solenniter magis & religiosè comestum. This word is also entered in the Collection; but there wants the etymology of it.

Attercop; aranea. AS. Attepcopa. *q. d.* Animal summè venenosum. This is in the Collection without etymol.

A *beeld*; munimentum, à frigoris injuriâ. Quid si ab AS. belaðian, excusare, liberare?

A *bispel*; nequam *q. d.* Qui adeò insignis est nebulo ut jam in proverbium abiit. AS. bigspel & bispel, parabola, proverbium. *Matt.* xxi. 33.

Blake; color subniger. AS. bleac. Hinc cognomen, apud nostrates frequens, blakelock; vox ejusdem ferè valoris cum nobil fair faxiorum cognomine. Videtur esse variatio duntaxat dialecti pro black. [initiali. Chaucero, blin.

To *blin*; cessare. AS. ablinnan & blinnan; sine augmento

Brott. Frumenti analecta. AS. gebrote, Fragmenta. *Luc.* ix. 17. & *Matt.* xv. 37.

Bummle kytes; vaccinia. Rubum Saxonis vocârunt beig beam, *i. e.* tribulum majorem. Est autem cyþ, vel cið, minatio.

A *cawel*; chors. AS. Capel, calathus, qualus.

A *chibe*; cepa. AS. Cipe.

To *click*; arripere. AS. gelæccean.

Copt; superbus, fastuosus. AS. coppe, apex, fastigium. Unde copest, summus.

A *cowshot*; palumbus. AS. cusceote.

To *crune*; mugire. Fortè à Saxonico runan, susurrare, mussilare.

Quæ in C desiderantur quære in K.

To *deeght*; extergere, mundare. AS. ðihtan, parate, disponere. ðihtan an æpendo gpist. Nobis, to indite a letter. [delirans.

A *dobby*; stultus, fatuus. AS. dobgend, senex decrepitus &

To *dree*; perdurare. AS. aðreogan, pati.

Druvy; limosus. AS. gedpæred pæter, aqua turbata. Chaucero, drovi. [cero, eith & eth.

Eeth; facilis. AS. Eað & eapelic. *Matt.* xix. 26. Chau-

To *fang*; apprehendere. AS. fangan. Belgis, vanghen.

To *faw*; i. fang. AS. fon. Gothicè, fahan. Islandis, faa.

A *fell*; mons. plura, περὶ τῶ φελλέως, vide apud Scholiasten in Aristoph. in Nudibus, act. 1. scen. 1. Quæ transcripsit ferè Suidas in voce φελλά.

Foor-days; die declinante. AS. forð-dagas. Et forð-nihtes, nocte longè provectâ.

To *found*; idem quod felde. AS. ꝑunꝺian.

Garn-windles; harpedone, rhombus. AS. ȝeapnpinꝺel. Quod à ȝeapn pensa, stamen; & pinꝺan, torquere.

To *geall*; dolere. Vox propriè de dolore ex nimio frigore dr. fortè à Saxonico ȝeallan, intertigrere, to gall.

Gierous; avidus, AS. ȝiꝛeꝼn. *Luc.* xvi. 14. Quam vocem à Græco γρίπισμα perit M. Casaub. Tract. de 4to. Ling. p. 212.

To *gloom*; vultu esse severiori. AS. ȝlommunȝ, crepusculum; nostratibus, the gloincing. Ita ut to gloom aptè respondet Latino frontem obnubilare. In the South we use gloom, or glum, frequently as an adjective for tetricus, vulti tristi.

A *gobstick*; cochleare. F. Junius (in Gloss. Goth. p. 318.) testatur se quondam in illo tractu Hollandiæ ubi, &c. incidisse in rusticas aliquot familias quibus cochlear quotidiano sermone gaepstock dicebatur. Goth: Stika est calix. AS. ꝸꝛicce cochlear; & ꝸꝛicce bacillus. Vox gob est ab AS. ȝeapan pandere, to gape. Unde ȝap, pro diruptione sepis.

A *gote*; comma. A flood-gate. AS. ȝeotan & aȝeotan, fundere. Goth: giutan. Belgis, gieten.

A *gouk*; cuculus, avis. AS. ȝæce & ȝaec. Danis, gög.

A *grype*; Latina. AS. gꝛæp, gꝛep & gꝛiocpe. Kiliano, grippe. Goth: grobos, foveas. *Matt.* viii. 20.

A *hackin*; lucanica. AS. gehaꝺccoe ꝑleꝛc, farcimen; & ȝehaecca, farcimentum.

Hand-festing; contractus matrimonialis. Danis, festenok. Js. Is. Pontan. Chor. Dan. Descr. p. 799.

Hames; cerebrum. Goth: Thairn. Danis, Hierne. Sicambris; hern vel hirn. Omnia hæc facilimè à Græco κράνιον. V. M. Casaub. de 4to. Ling. p. 170. This word is entered in the Collection; but no account given of its etymology.

To *herry*; spoliare, AS. heꝛian & heꝛgian. P. Junius derivari vult ab ἀίρω, tollo, aufero.

Hoven-bread; azymites. *Matt.* xiii. 33. oð he ꝑæꝛ eall ahafen. i. e. Usque dum fermentaretur tota. Hoven is the preterperfect tense of heave; we use it for what is unduly raised as heven-cheese, &c.

A *hull*; hara. AS. hnuȝhula, cullcola tegens nucem. Erat etiam hule proavis nostris tugurium; quod contractè dictum putat F. Junius ab ὕλικος materialis. Goth: Hulgan est velare, tegere. Islandis, eg hil tego.

Ilkin; quilibet, AS. ælc. Chaucero, ilk.

A *karl*; rusticus, vir robustus. Chaucero, carl. AS. ceoꝛl,

mas (unde nostrates dicunt karl-cat pro fœle masculo & karl-hemp pro cannabo majori vel masculo) It. vir fortis, robustus, strenuus. Undè hur ceopl, æcel. ceopl, ȝe eorlice ȝe cerlice, &c. Belgis kaerle.

To *kenn;* scire. Chaucero, to ken; & kende, notus. AS. cunnan. Goth. kunnan. Germanis, kennen. Danis, kiende, Islandis. kunna. Belgis, kennen. This word is of general use, but not very common, tho' not unknown, to the vulgar. Ken for prospicere is well known, and used to discover by the eye.

To *kep;* apprendere; to catch *falling*. AS. cepan, captare, he cepȝ porulolicne he ỳnȝ. i. mundanam captavit laudem.

A *kute;* venter, uterus. Fortè a Græco κύτος, εος, τὸ. Ventricosa cavitas. Est & κύτος (apud Arist. in Hist. Animal.) Insectorum truncus.

The *lave;* reliquiæ. AS. lar & lare. lar etiam est vidua; ut nobis hodiè relict. This is entered in the Collection; but without etymology. Those that are left, from leave.

A *lavroc;* alauda. AS. larerpc. lauerpc. larerpc. Lark is but this word contracted.

To *lether;* AS. hleoðrian est tonare. Dicunt autem nostrates de equis cursitantibus. They lether it; sicut australiores. They thunder it.

A *leiken;* amasius, vel amasia. Goth. Leikan est placere. AS. lician. Cimbris, arliika. Anglis australioribus, to like; nostratibus, to leik, &c. Et fallor si non aliqua sit cum his affinitas in Latinorum diligo, negligo, &c. à lego. Præsertim cùm probabile sit verbum LEGO antiquitùs cum C. LECO, scriptum fuisse. Sicut LECE pro LEGE, LECION pro LEGION, non semel in vett. monumentis.

Leithwake, agilis, AS. hþepac est tractabilis; & unhþepac, intractabilis. A lið (Goth. *Litha*) membrum; & pace, lentus, flexilis. Chaucero, lithi & lethy, mansuetus. This word is also entered in the Collection; but no account of it: I should rather take it to come from *lith, i, e.* limber, pliable, &c. and *wake* a termination.

Liever, potius. Chaucero, lever & liver. AS. leoþer & leoþre. V. Ælfr. de vet. test. p. 23. & 40. Ubi interpres, leyser & leiver. Lieve, or lief, is of frequent use all *England* over, in this expression, I had as lief, *i. e. æque vellem.*

To *lithe*, ausultare. Chaucero lithe. Fortè à Sax. hliðe, tranquillus, quietus.

A *luve*, vola. Cimbris luvana sunt volæ manuum. Gothicè etiam lofam saohun ma. *i. e.* alapis cædebant eum. *Marc.* xiv. 65.

To *måle*, decolorare AS. mæl & mal, macula. Goth. melgan

est scribere. Vide plura apud Cl. F. Jun. in Append. ad Gloss. Goth. p. 428. It. Observat. in Willeram, p. 69. Est & Cambro Britannis magl, macula: quæ tamen vox fortè à Romanis mutuata.

Mallison, q. d. maledictiön. v. Bennison.

Mense; Εὐτραπελία good manners. AS. mennirc, humanus. Unde menmrclice, humaniter; & mennircnys, humanitas. The adjective *menseful* is entered in the Collection.

Moam, vel maum. maturo-mitis, mellow. In agro Oxoniensi lapidem invenies friabilem & frigoris impatientem, quem maum vocant indigenæ. V. D. Plott. Hist. Nat. Com. Oxon. p. 69.

Murk; tenebricosus, obscurus, AS. myrce. Danis, morcker tenebræ. Chaucero, merck.

To *nate*, or *note;* uti. AS. notian. Cimbris, Niutt. Belgis, nutten. Chaucero, note, usus.

A *nedder;* coluber, anguis. AS. Nædre. *Matt.* iii. 1. Chaucero, nedders pro adders.

Oumer. Umbra. Unde f. originem habet. Vide umbra in Cl. Vossii Etymol. Ling. Lat.

A *parrock;* septum, prope domum. AS. Pearroc & pearruc, saltus septum. Unde vox hodierna Park. V. etiam Cl. Vossii Etymol. in Parochi. Est enim & hoc. παρὰ τῷ ὅλκω.

To *read*, consilium dare. Huc ref. dictum illud proverbiale apud Chaucerum:

Men may the old out-run, but not out-read.

Ut & apud Matth. Paris, in narrandâ cæde Walteri Ep. Dunelm. ad An. 1077. Short red, good red, slea ye the byshoppe, AS. rad vel raed. Germanis, rust. Belgis, Raed. Hinc Redniss-hall Carleoli. Inde etiam nomina propria non panca apud priscos alamannos, nósque hodiè (qualia sunt Ragedund, Radulf sive Ralph, &c.) ortum habuêre. De quibus plura, apud R. Verstegan. cl. Schottelium; Cambdenum, in Reliq. & F. Junium in notis ad Willeramum, p. 151.

Rideing; three *Yorkshire* rideings. i. Tres comitatûs eboracensis districtus sic dicti. Fortè à voce. AS. þriþing, ejusdem valoris. V. Not. in Vit. Ælfr. r. p. 74.

To *rope;* diligentiùs inquirere, investigare. AS. hyspan.

To *rize;* abblandiri. Danis, Roesglede, jactantia.

Same; pinguedo AS. reime. Hinc f. sic dictum, quòd pinguedo immensi sit instar oneris. Seamè enim propriè est onus, sarcina. Latino barbaris, Sauma. Græcis, σαγμα. This is a general word for oil, or grease, to anoint wool withal, to make it draw out in spinning. Fortè ab Hebr. Shamen pinguedo.

A *scaw;* ficus. AS. rco.

Scarn; stercus bovinum, vel vaccinum. AS. ſceapn. Hincque scarabœus, AS. ſceapnpibba; Kiliano, Schearnwever. Et quidem (sit conjecturae venia) videor mihi non minima in voce Scarabaeus, vocabuli nostri Skarn vestigia decernere quam apposite enim reilderent nostrates, a *skarn bee?*

A *scammel*; scamnum. AS. ſcamul, ſcæmol & ſcamol. *Matth.* v. 35. Unde vox hodierna shambles. Occurrit & apud Latinos aliquoties scamellum pro scabellum; & scamillus apud apuleium & vitruvium.

Scug; umbra AS. ſcua.

Segg'd; callo obductus. AS. ſecg, callus.

A *shoe-wang*; corrigia. AS. ſceoðpanz.

A *slott*; pessulus. lipsio, inter voces vett. Germanicas, Solott est sera. In the South we have some footsteps of this word; for we say, *to slit a lock*, i. e. to thrust back the bolt without a key.

Snod; lævis, equus sine nodo. AS. ſnidan & geſnidan, Dolare, Belgis, Snidan, Willeramo, Snidan & Snithan.

A *staude*; vitta. AS. ſnoð. Occurrit & apud Somnerum, ſnæðpraſnæðe. sicut & ſnæſtan pro ſnæſtan, &c.

Sool; obsonium, pulmentarium. AS. ſuple & ſupol. *Joh.* xxi. 5.

A *spelck*; fascia. AS. spelc. kiliano, spalke. *Pastoral*, xvii. 9. ðæt ſceap ðæſ þæſ ſcancpopiað pæſ ne ſpilcze ze ðet. i. Exponente F. Junio, ovem cujus crus fractum erat non alligâstis.

A *stiddy*; incus. Doctiss. Joh. Rains vocem petit ab AS. ſtið rigidus, durus. Mallem tamen à ſteadig (hodie *steady*) stabilis, firmus.

A *stoop*; cadus. AS. ſtoppa. Belgis, stoop.

To *storken*; gelu adstringi. Videtur non mininam habere affinitatem cum Gothico illo Gastaurkny quod occurrit *Marc.* ix. 18. pro ξηραίνεται novimus autem ξηραίεδαι apud Hippocratem, aliósque, non arescere solummodò sed & gelu constringi denotare. It seems to me to be derived from stark, stiff, rigid.

To *streek*; expandere. AS. ſtpecan.

To *swelt*; deficere; to sownd. AS. apelcan, mori. Goth. Swiltan Chaucero Swelt Scfioiens.

To *threep*; vehementiùs affirmare. AS. ðpeapian, redarguere, increpare. Chaucero, threpe. This is entered in the Collection, but not in the sense of vehement affirming, in which yet it is used, even in the South, in that common phrase, *He reap'd me down.*

To *torfett*; mori. AS. mit ꝼtanum toꝼtian, ad mortem lapidare. Vide T. Mareschalli Observat. in Evang. Anglo-Sax. p. 546.

Unlead; nomen opprobrii. Quidsi ab un particulâ privativâ & læðan, legem ferre? Adeò ut vox unleað propriè sit exlex. Goth. Unleds, mendicus, pauper.

Unsel; nomen (item) opprobriosum. Goth. sel est bonus; unsel, malus. AS. unꝼælig, Infœlix, Chaucero, Selinesse, fœlicitas.

Wad; oleastrense; nigrica fabrilis doct. Merret; aliis, puigitis. black lead. AS. paꝺ, Sandyx.

To *warp*; ovum parere. ab AS. apaꝼpan, ejicere. V. Mould-warp.

À wath; vadum. AS. paꝺ. quod à paðan, transire. Kiliano, wadden & wæden. V. Vossii Etymol. in voce vado, & vadum.

To *weat*; scire. AS. pætan. *Ps.* 1, 7. Chaucero, wate; & wete, scit. It seems to differ from *wote* only in dialect.

To *weell*; eligere. Germanis, welen. Belgis vet. wæle (& Danis hodiernis, vaal) electio. Vide Cl. F. Junii Gloss. Goth. in voce Walgan.

Wellaway; hen! AS. palapa.

A *whang*; lorum. AS. ðpanց. V. shoe-wang.

Whilk; quis, quid, utrum, Chaucero whilk. AS. hpilc. Goth. thelciks. Danis, hvilk Belgis, welk. Scotis. quilck.

A *whâne*; pauci AS. hpæn & hwon, aliquantum. At pꝼt. cenðe hpon, Operarii pauci in Codd. Rush. & Cott. Luc. x. 2 rursus hpon ȝecoꝼneno, pauci electi; Matt. xxii. 14. Germanis, wrinyr.

A *whye*. Juvenca. Danis hodiernis & Scotis, quie.

Wunsome. Comptus, jucundus. AS, ꝼinꝼum. Willeramo, wunne est gaudium. Kiliano, wonne. Et certè nostratibus, a wun to see, est, visu jucundum.

Yeable-sea. Forte, forsitan. Vox yeable manifestò orta est à Saxonico ȝeable, potens. Et proinde yeable-sea sonat ad verbum, Potest ita se habere. Scotis, able-sea. It may be so.

A *yeather*. Vimen. Eaðon-hꝼyce in LL, Sax. sepis fractio. We in the South use this word in hedges. Fathering of hedges, being binding the tops of them with small sticks, as it were woo en on the stakes.

An Account of some Errors and Defects in our English Alphabet, Orthography, and Manner of Spelling.

HAVING lately had occasion to consider our English alphabet, orthography and manner of spelling, I observed therein many errors and omissions. Those that concern the alphabet, I find noted and rectified by the Right Reverend Father in God, and my honoured friend John, late Lord Bishop of Chester, in his book, entitled, *An Essay toward an universal Character*, &c. p. 3. c. 10. Which, because that work is not in every man's hand, I shall, together with my own observations and animadversions, upon our orthography and manner of spelling, here exhibit to the reader. I could wish they were corrected, as giving offence to strangers, and causing trouble and confusion both to the teachers and learners to read; but I see little reason to hope they ever will be; so great is the force of general and inveterate use and practice.

I know what is pleaded in defence of our present orthography, viz. That in this manner of writing, the etymologies and derivations of words appear, which if we should write, according as we pronounce, would not so easily be discerned. To which I answer, that the learned would easily observe them notwithstanding; and as for the vulgar and illiterate, it is all one to them; they can take no notice of such things.

First then as to our *English* alphabet, I have observed it to be faulty. 1. In the number. 2. In the power and valor of the letters.

As to the number of letters it is peccant, both in the defect, and in the excess. That is to say, it wants some letters that are necessary, and contains some that are superfluous. [nants.

I. It wants some that are necessary both vowels and conso-

First, *vowels*; and those it wants three.

1. It wants a letter to express the sound we give to *a*, in the words *hall*, *shall*, *wall*, and the like; and to *o*, in the words *God*, *rod*, *horn*, and innumerable the like; it being the same sound with the former. This is supposed to be the power or sound which the antient *Greeks* gave to the letter *alpha*, or α; and, therefore, the Bishop of *Chester*, would have the character α used to signify this vowel.

2. It wants a letter to signify the sound, we give to *oo*, or double *o*, as in *good*, *stood*, *took*, *loose*, and in whatever others words it is used. For that this is a simple vowel is manifest, in that the entire sound of it may be continued as long as you please, which is the only certain note of distinction, between a simple vowel and a dipthong. This the Bishop of *Chester* expresses

by the character ϑ, which is used in *Greek* for *ου* dipthong; because commonly that dipthong, as also the *French ou* is pronounced in the sound of this simple vowel.

3. It wants a letter to denote the sound we give to the vowel *u* in *us, um,* &c. which is manifestly different from what we attribute to it in the words *use, muse, fume,* &c. This vowel, as the Bishop well observes, is wholly guttural, and comes near to the sound we make in groaning. As for the letter *u* in *use, muse,* &c. my Lord of *Chester* would have it to be a dipthong, and the vowel which terminates the dipthong; or the subjunctive vowel, to be *oo*, wherein I cannot agree with him; the subjunctive vowel seeming to me rather to be the French or whistling *u*, there seeming to me to be a manifest difference between *Luke* and *look, luce,* and *loose;* and that there is nothing of the sound of the latter in the former.

Secondly, it wants consonants; and of those four.

1. A letter to express the sound we give to *v* consonant, which is nothing else but *b* aspirated, or incrassated, or *bh*. For though we distinguish *v* consonant from *u* vowel, and attribute to it the power of *b* incrassated, yet do we not make it a distinct letter as we ought to do. The power of this letter was first expressed, among the *Latins*, by the *Digamma Æolicum* (so stiled for its figure, not its sound) which is now the character for the letter *f;* but had at first the power of the consonant *v*, and was written in *Claudius*'s time invertedly, as ⅁IꟻAI, AMPLIA⅁IT. Bishop Chester.

2. A character to express *d* aspirated or incrassated, or *dh*. For that this is a distinct letter from *th*, though we confound them, making *th* serve for both, is manifest by these examples.

Dh.

The, this, there, then, that, thou, thine, those, tho', &c.
Father, mother, brother, &c.
Smooth, seeth, wreath, bequeath.

Th.

Thank, thesis, thick, thin, thistle, thrive, thrust.
Death, doth, both, broath, wrath, &c.

Of this difference our Saxon ancestors were aware, and therefore made provision for both in their alphabet. *Dh* they represented by ð, as in faðer, moðer, &c. *th* by þ, as in þeif, þick, &c.

3. A letter to denote *t* incrassated, or the Greek Θ, which we express by *th*. That these three last mentioned are simple letters, and therefore ought to be provided for in the alphabet, by distinct characters, appears in that the sound of them (for they are sonorous) may be continued. 2. By the confession of the

composers of our alphabet; for they make *f* a simple letter, and give it a several character, which differs no more from *ph*, than *v* doth from *bh*, ð from *dh*, or ƿ from *th*. 3. By the consent of the composers of other alphabets. The Greeks and Hebrews making *th* a simple letter, and giving it a character, and the Saxons both *dh* and *th*.

4. A character to express *sh*, which is the same with the Hebrew *schin*, and may be proved to be a simple letter by the foregoing reasons.

II. Our English alphabet contains some letters that are superfluous: five in number.

1. *C*, which, if we use it in its proper power (as we ought to do) differs not at all from *k*, and therefore, the one, or the other, must needs be superfluous.

2. *Q*, which is, by general consent, granted and agreed to be nothing else but *cu*. And therefore many writers, and among the rest, no less a critic than Mr. Gataker, omits the *u* after it, as being involved in it: writing, instead of *quis, quid, quam*, &c. *qis, qid, qam*. But the Bishop of Chester, who more nicely and curiously considered it, finds the letter involved in q, to be *oo*, not *u*, to whom I do fully assent.

3. *W*, which is nothing else but the letter *oo* rapidly pronounced. This the Greeks were sensible of, for instead of the Dutch word *wandals*, they wrote Ουανδαλοι; and we noted before, that the Greeks pronounced their diphthong ου as we do *oo*.

4. *X* is, confessedly, nothing but the letters *cs*; and therefore, though it may be retained as a compendium of writing, yet is it by no means to be accounted a distinct letter, or allowed a place in the alphabet.

Y, though it be by some esteemed a consonant, when placed before a vowel, yet it is not so, but only the Greek *iota*, or our *ee* rapidly pronounced, as we said before of *w*. When it is accounted a vowel, as in *my, thy*, it differs not at all from what we call *i* long in *mine, thine*.

Now I come to shew that our alphabet is faulty, as to the powers or valors attributed to some letters.

1. To *c*, before *e* and *i*, we give the power of *s*, before the rest of the vowels of *k*, which is a great offence and stumbling-block to children, who are apt (as they have good reason) to pronounce it alike before all letters. So my own children have, I remember, in the word *accept*, for example, pronounced the second c as if it had been a *k*, as if the word had been written *akkept*; and I was forced to grant them, that they were in the right, but only they must follow the received pronunciation.

2. To *g*, before *e* and *i*, we give the same power as we do to *j* consonant, that is *dzy*, as I shall shew afterward, as in *gender*,

ginger, gibbet, and, which is worse, that not constantly neither; for *in geld, gild, gird*, &c. we pronounce it as we do before the rest of the vowels, which doth, and must needs breed trouble and confusion to children.

3. To that we call *j* consonant, we attribute a strange power, which no child can imagine to belong to it; which the Bishop of Chester hath rightly determined to be *dzy*. That *d* is an ingredient into it children do easily discern; for bid a young child, that begins to speak, say *John*, it will say *Don*.

4. To the vowel *i* we give two powers, where it is pronounced short, that of *iota*, or *ee*; as in *thin, thick, fill*, and innumerable others: but elsewhere of a diphthong, as in *thine, mine*, and in the last syllable of all other words, to which *e* is added after the consonant. It is the received opinion, that *e* is there a note of production, signifying that the letter *i* is to be pronounced long; but I say, it signifies that the character *i* is there to be pronounced as a diphthong. That it is a diphthong is clear, because, in pronouncing of it, you cannot continue the entire sound, but must needs terminate in *iota*, or *ee*. What is the prepositive letter in this diphthong is doubtful; one, that did not curiously observe it, would think it to be *e*, but the Bishop of Chester will have it to be *u*, as pronounced in *us*. Children take notice of this difference between *i*, when pronounced as a diphthong, and when as *iota*. One of my children, in all words wherein it is to be pronounced as a diphthong, pronounced it as a simple *iota*, or *ee*. As for *mine, thine, like, bile*, it pronounced *meen, theen, leek, beel*, and so in all others of that nature; the child, it should seem, finding it more facil to pronounce the single vowel, not being able to frame its mouth to pronounce the diphthong.

5. To the vowel *a* we give two powers. 1. That of the Greek *alpha* in *hall, wall*, &c. as we noted before. 2. That of the Latin *a* in *hat, that, man, bran*, &c.

6. To the vowel *o* we give three powers: 1. That of the Greek *alpha* in *God, rod, hot*, &c. 2. That of the letter *oo* in *hood, stood, book*, &c. 3. The power usually attributed to it in other languages, as in *hole, home, stone*, &c.

7. To the vowel *u* we also give two powers, as appears in *us* and *use*. Whereof the first is a simple letter, but the second a diphthong, as was noted before.

8. To *ch* we give a strange power, or sound, which the Bishop of Chester rightly determines to be *tsh*. This young children perceive: for bid them pronounce *church*, some shall pronounce it *tursh* and some *shursh*, the former observed the letter *t* in it, and the latter the letter *sh*. Whence it appears, that the true writing of it is *tshurtsh*.

9. In all words where *w* is put before *h*, as in what, which, when, &c. it is evident by the pronunciation, that the *h* ought

to be put before the *w*; and the words written *hwen*, or *hoen*, *hoitsh*, *hoat*, &c. So our Saxon ancestors were wont to place it. Which manner of writing I cannot but wonder how it came to be changed for the worse.

If all these faults were amended, viz. the superfluous letters cut off, the wanting supplied, and to every letter his proper power attributed, spelling would be much more regular, uniform, and easy.

I come now to make some further animadversions upon our orthography and manner of spelling.

The grammarians have a rule, that in spelling and dividing words by syllables, where ever there is a consonant or two before a vowel, the syllable must begin with the consonant. Against this rule I would put in two exceptions.

1. In compound words, I would have the preposition in spelling and dividing the syllables, to be separated from the radical word. As for example, I would have spelled *ab-use*, not *a-buse*; *ab-rogate*, not *a-brogate*; *dis-turb*, not *di-sturb*; *dis-trust*, not *di-strust*, and the like.

2. In words formed from verbs for tenses, persons, or particles, by a syllabical adjection, I think it proper, that the syllable that is added, should, in spelling and dividing the word, be separated from the radical verb. For example, I would have it spelled *lo-ved*, not *lov-ed*; *hat-ed*, not *ha-ted*, &c. This I think most rational and convenient. 1. To distinguish these adjections from the radical verb. 2. Because we separate them thus in pronunciation, as appears most evidently in words that end in liquids, and, therefore, in such we double the liquid rather than so divide the word. As for example, rather than spell and divide the word *swimmeth* thus, *swi-meth*, in our orthography, we double the *m*, writing *swimmeth*; the like may be said of *trimmeth*, *drummeth*, in which last, there is no more reason the *m* should be doubled than in the word *cometh*. This, I confess, seems not so convenient in words that end in a mute and liquid, such as are *handle*, *tremble*, *spittle*; yet may the analogy be well enough observed even in them.

3. I disapprove the adding the letter *e* to the ends of words, to signify the production of the last syllable, as to *mate* to distinguish it from *mat*, *smoke* from *smock*, *mine* from *min*, *shine* from *shin*, &c. This is a great offence to strangers and children, who, in such words, are apt (as they have good reason) to make two syllables of one, and to spell and pronounce *ma-te*, *smo-ke*, *thi-ne*, *pea-ple*. The production of a syllable ought to be signified by a mark over the vowel to be produced thus, ā, ē, &c. But where *e* is added to a syllable, compounded with *i*, it signifies not, as is vulgarly thought, that *i* is to be produced, but that if stands for a diphthong, as we have before noted. The same is to be spoken

against the adding of *a* to signify the producing of a vowel, as in *great, bead, stroak, broad, beat*; which, as we said just now, ought to be signified by a stroke over the vowel, to be produced thus, brōd, grēt, bēd, bēt, &c.

In adjectives that end in a mute and a liquid, *v. g. ble, tle*, &c. I think it were convenient that the *e* were left out, which troubles children and strangers in spelling and reading our language, they, in such words, making two syllables of one, for example, reading instead of *probœble, pro-babl*; pronouncing *ble* as we do in *ble-mish*. I say, two syllables of one, for *probable* I make consist but of two syllables thus, *pro-bābl, brittl* but of one, and *contem-ptibl* but of three. A mute and a liquid joined together without a vowel having an imperfect sound. So we see they who write words of the Mexican language ending in *tl*, of which they, having many, put no *e* after the *l*, as *Mecaxochitl, Achiotl*, &c.

5. Nouns that end in *tion* are a great stumbling-block to children, who (as they ought) give the same power to *t* in these, as they do in other words, that is, its proper power, as in *tied*; and therefore all these words ought to be written with *si*, as they are pronounced, and as schoolmasters are forced to teach their scholars to pronounce *ti* in them.

6. We write gracious, righteous, grievous, and a multitude of like words, with the diphthong *ou*, but pronounce them as if they were written with a single *u, gracius, rightus, grievus*. We never pronounce *ous* in these words as we do in *house, mouse*, &c. The like may be said of *our* in *honour, orator, auditour, creditour*, &c.

7. In the words *neck, sick, sack, lock, muck*, and all which we write with *ck*, either the *c*, or the *k*, is altogether superfluous; for, in pronouncing, I challenge any man to shew me a difference between *neck* and *nec, sick* and *sic*, &c.

8. The spelling of *blood, flood*, &c. is erroneous; they ought to be written *blud, flud*, &c. for we never pronounce these words as we do *mood*, neither as we do *proud*.

I might also find fault with spelling of *friend, fiend, believe, grieve*, and others of the like nature, which, I think, were better written with a single *i* short or long.

I might also note many false spellings in particular words, as *tongue* for *tung, she* for *shee, scituate* for *situate*, which is but lately come up, and hath no appearance of reason, the Latin word being *situs*, without any *c*. *Scent* for *sent*, signifying a smell or savour, which writing is also but lately introduced, and hath no more ground than the former, the Latin word from whence it comes being *sentio*.

Lastly, I would have *gh* quite cashiered, we not knowing what sound our ancestors gave it. Sometimes we pronounce it as a dorble *f*, as in *laugh, trough, cough*, and therefore in such words

f ought to be substituted instead of it: in others only as an *h*, or simple aspiration, as in *through*, which therefore may be written *throuh*. In others, as *right*, *might*, *bright*, *light*, (as we now pronounce them) it is altogether superfluous, and may be omitted, for who, in pronouncing doth, or in hearing pronounced can, distinguish between *right*, and a *rite* for a custom or ceremony; and *might* and a *mite* in a cheese; so in *plough*, for which, therefore, *plow* is now accepted.

POSTSCRIPT.

I HAVE this day sent you, by the carrier, my *Collection of Local Words*, augmented almost by the one half; wherein I have inserted, out of the catalogue you were pleased to send me, 1. All such as I took not to be of general use; for I intend not this book to be a general English glossary, (of which sort there are many already extant) but only, as the title imports, a catalogue of such as are proper to some countries, and not universally known or used.

2. I have omitted also such as are names of some utensils or instruments, or terms belonging to particular trades and arts.

And 3. Words newly coined about London, which will soon be diffused all England over.

Of the first sort are bonny, sedge; whereof you may remember, they have faggots at Cambridge, using it for the kindling of coal-fires. Muck, marry, cricket, foss, bang. A toper and toping, buck and bucking, a wag, blend, blink, brickle, which I take to come from break, signifying any thing apt to break. Sod is also used for turf in most places where I have been; so is wood a known word for mad, and the usual metrical translation of the Psalms.

Some Observations made and communicated by Mr. Francis Brokesby, *concerning the Dialect, and various Pronunciation of Words in the East-Riding of* Yorkshire.

1. MANY words are varied by changing *o* into *a*; though I question whether our Yorkshire pronunciation be not the most ancient. So for *both* we pronounce *bath*; for *bone*, *bane*; for *work*, *wark*; hence Newark, Southwark, &c. for *more*, *mare*; as mickle mare, much more; for *home*, *hame*, hence all the towns ending in ham, as Wickham, Fulham, Stretham, &c. *hamely* for *homely*; for *worse*, *warse* and *war*; for *stone*, *stane*; *unde* Stanton;

q. Stony Town, Stanford, Stanemore, &c. So for wo is me, *wa's me* Οἴμοι. So *barns*, children, is borns, derived from bear; exactly answering to the Latin *nati*. For *knapweed*, *knopweed*, because of the knops at the top.

2. In many words we leave out the aspirate, both at the beginning, and at the latter end. So for *chaffe* they say *caffe*, for *churn*, *kern*; and thence *kern*-milk is butter-milk; for *chest*, *kist*; near the Latin *cista*; for *lath*, *lat*; for *bench*, *binch*; for *pitch*, *pick*; for *thatch*, *thack*; *thatcher*, *theaker*; for *church*, *kykr*; near Κυριακόν.

3. In many words we change *ol* and *oul* into *au*; as for *cold* they say *caud*; for *old*, *aud*; thence *audley*, as much as to say *old town*; for *elder auder*, or, as we write *alder*; thence *aldermen*, a senator; for *wolds*, or *woulds*, *wauds*; thus the ridge of hills in the East, and part of the North Riding of Yorkshire, [our *Apennine*] is called; and sometimes the country adjoining is called the *wauds*. But that which lies under the hills, especially down by Humber and Ouse side, towards Howden, is called by the country people the *Lowths*, *i. e.* the Low Country, in contradistinction to the *Wauds*. Though some call all the East Riding besides Holderness, and in distinction from it the *Woulds*.

4. In some words, for *oo*, we pronounce *eu*, as *ceul*, *feul*, *eneuf*, for *cool*, *fool*, *enough*. In some words, instead of *oo*, or *o*, or *oa*, we pronounce *ee*, as *deer* for *door*, steck the *deer*; *fleer* for *floor*; *abreed* for *abroad*; *ge* for *go*; *se* for *so*; *se* throng, *i. e.* so full of business; *ne* for *no*; for *poison* they pronounce *peuson*.

Note, In some part of the West Riding they pronounce *oi* for *o*; *hoil* for *hole*; *coil* for *cole*; *hoise* and *shoin* for *hose* and *shoes*.

5. They ordinarily omit *s* at the end of a word, when used for his; as instead of *Jackson's* wife, they say *Jackson* wife; instead of *brother's coat*, *brother coat*.

6. They place *y* before some words beginning with vowels, *yane*, *yance*; as in some other parts of England, *yarely* for *early*; *yowes* for *ewes*.

7. To the ends of some words they add *en*; as in *maslingen*, *docken*, *bracken*. Elsewhere in England, the termination *en* is a note of the plural number, as in *housen* for *hoses*; *hosen* for *hoses*; *shooen*, or *shoon*, for *shoes*; *peason* for *pease*; *children* for *childs*, &c.

In the same country, for *straw*, they use *strea*, and for *claws*, *cleas*.

An Account of preparing some of our English Metals and Minerals. The smelting and refining of Silver at the Silver Mills in Cardiganshire.

THE oar beaten into small pieces, is brought from the mine to the smelting house, and there melted with black and white coal; *i. e.* with charcoal, and wood slit into small pieces and dried in a kiln for that purpose. The reason why they mix black and white coal is, because the black alone makes too vehement a fire, and the white too gentle; but mixt together, they make a just temper of heat. After the fire is made, the mine is cast on the coals; and so interchangeably mine and coals. The mine, when melted, runs down into the *sump*, *i. e.* a round pit of stone covered over with clay within: thence it is laded out, and cast into long square bars, with smaller ends fit to lift and carry them by.

These bars they bring to the refining furnace, which is covered with a thick cap of stone, bound about with iron, and moveable, that so they may lift it up, and make the test at the bottom anew, which they do every refining. In the middle of the cap there is a hole, in which the bar of metal hangs in iron slings above the furnace, that so it may be let down by degrees as it melts off. Besides this, they have another hole in the side of the furnace, parallel to the horizon, and bottomed with iron. At this hole they thrust in another bar. The test of an oval figure, and occupies all the bottom of the furnace. The fire is put in by the side of the bellows. When the furnace is come to a true temper of heat, the lead converted into *litharge* is cast off by the blowing of the bellows, the silver subsiding into the bottom of the test. The blast blows the lead, converted into *litharge*, off the silver, after the manner that cream is blown off milk.

As soon as the glut of *litharge* (*for so they call it*) is cast off, the silver in the bottom of the cuple grows cold, and the same degree of heat will not keep it melted as before. The cake of silver, after it grows cold, springs or rises up into branches.

The test is made of marrow bones burnt to small pieces, afterward stamped to powder, and, with water, tempered into a paste. The test is about a foot thick, laid in iron. After the cake of silver is taken out, that part of the test which is discoloured they mingle with the oar to be melted; the rest they stamp, and use again for test.

The *litharge* is brought to a reducing furnace, and there, with charcoal only, melted into lead. The *litharge* is cast upon the charcoal in the bing of the furnace, and as the charcoal burns away, and the *litharge* melts, more charcoal thrown on, and *litharge* put upon it as at first *smelting*.

Another furnace they have, which they call an *almond furnace*,

in which they melt the slags, or refuse of the *litharge* (not stamped) with charcoal only.

The slags, or cinders of the first smelting, they beat small with great stamps lifted up by a wheel moved with water, and falling by their own weight. First they are stamped with dry stamps, then sifted with an iron sieve in water. That which lies at the bottom of the sieve is returned to the smelting furnace without more ado. That which swims over the sieve is beaten with wet stamp.

That which passeth through the sieve, as also that which, after it hath been beaten with the wet stamps, passes through a fine grate or strainer of iron, goeth to the *buddle*, which is a vessel made like to a shallow tumbrel, standing a little shelving.

Thereon the matter is laid, and water running constantly over it, moved to and fro with an iron rake or hoe, and so the water carries away the earth and dross, the metal remaining behind. That which is thus *buddled*, they *lue* with a thick hair sieve, close wrought in a tub of water, rolling the sieve about, and inclining it this way and that way with their hands. The light which swims over the sieve is returned again to the *buddle*. That which subsides is fit for the smelting furnace.

They have besides, an *assay furnace*, wherewith they try the value of the metal, *i. e.* what proportion the lead bears to the silver, cutting a piece off every bar, and melting it in a small cupel. First they weigh the piece cut off, then, after the lead is separated, the silver. A tun of metal will yield 10, sometimes 15, and, if it be rich, 20lb. weight of silver. All lead oar digged in England, hath a proportion of silver mixed with it, but some so little, that it will not quit cost to refine it.

At the first smelting they mingle several sorts of oar, some richer, some poorer, else they will not melt so kindly.

The silver made here is exceeding fine and good.

These six mountains in Cardiganshire, not far distant from each other, afford silver oar, Talabont, Geginnon, Comsomlack, Gedarren, Bromefloid and Cummer.

At our being there they digged only at Talabont.

They sink a perpendicular square hole, or shaft; the sides whereof they strengthen round from top to bottom with wood, that the earth fall not in.

The transverse pieces of wood they call *stemples*, and upon these, catching hold with their hands and feet, they descend without using any rope. They dig the oar thus; one holds a little picque, or punch of *iron*, having a long handle of wood, which they call a *gad*; another with a great iron hammer, or sledge, drives it into the vein.

The vein of metal runs east and west, it riseth north, and slopes, or dips to the south. There is a white *fluor* about the

vein, which they call *spar*, and a black which they call *blinds*. This last covers the vein of oar, and when that appears, they are sure to find oar.

They sell the oar for 3*l*. or 4*l*. the tun, more or less, as it is in goodness, or as it is more rare or plentiful.

This information and account we had from Major Hill, 1662. who was then master of the silver mills.

The history of these silver works may be seen in Dr. Fuller's Worthies of Wales, General, p. 3.

The smelting of lead is the same as the smelting of silver oar, and therefore no need that any thing be said of it.

The preparing and smelting, or blowing of Tin in Cornwall.

THE tinners find the mine by the *shoad* (or, as they call it, *squad*, which is loose stones of tin mixed with the earth, of which they give you this account.

The *load* or vein of tin, before the flood, came up to the superficies of the earth. The flood washing the upper part of it as of the whole earth, brake it off from the *load*, and confounded, or mixed it with the earth to such a depth. They observe that the deeper the *shoad* lies, the nearer is the main *load*, and the shallower, the further off. Sometimes it comes up to the exterior superficies of the earth. The main *load* begins at the east, and runs westward, shelving still deeper and deeper; and sometimes descending almost perpendicularly. Besides the main *load*, they have little branches that run from it north and south, and to other points which they call *country*. The vein, or *load*, is sometimes less, sometimes greater, sometimes not a foot thick, sometimes three feet or more. When they have digged a good way, they sink an air-shaft, else they cannot breathe nor keep their candles light. The *shoad* commonly descends a hill-side. There is a kind of *fluor*, which they call *spar*, next the vein, and which sometimes encompasseth it.

In this are often found the Cornish diamonds. Above the *spar* lies another kind of substance like a white, soft stone, which they call *killus*. They get out the mine with a pick-ax, but, when it is hard, they use a *gad* (a tool like a smith's punch) which they drive in with one end of their pick-ax, made like a hammer. When they have gotten out of the mine, they break it with a hammer into small pieces the biggest not exceeding half a pound, or a pound, and then bring it to the stamps. (The stamps are only two at one place, lifted up by a wheel moved with water as the silver mills.) There it is put into a square, open box, into which a spout of water continually runs, and therein the stamps beat it to powder. One side of the box mentioned is made of an

iron-plate perforated with small holes like a grate, by which the water runs out, and carries away with it the mine that is pounded small enough to pass the holes, dross and all together, in a long gutter or trough made of wood. The dross and earth (as being lighter) is carried all along the trough to a pit, or vessel, into which the trough delivers it, called a *loob*; the tin, as being heavier, subsides and stays behind in the trough; and, besides, at a good distance from the stamps, they put a turf in the trough to stop the tin that it runs no further.

The tin remaining in the trough, they take out and carry to the *buddle*, (a vessel described in the silver-work) where the sand and earth is washed from it by the water running over it, the tinners stirring and working it, both with a shovel, and with their feet. In the *buddle* the rough tin (as they call it) falls behind; the head tin lies uppermost or foremost. The head tin passes to the *wreck*, where they work it with a wooden rake in vessels almost like the *buddling* vessels, water running also over it. In the *wreck*, the head tin lies again foremost, and that is finished and fit for the blowing house, and is called *black tin*, being of a black colour, and as fine as sand. The rough tin lies next to that, as also that in the *buddle*, they sift to separate the coarse, and dross, and stones from it, which is returned to the stamps to be new beaten. The fine is *buddled* in a fine sieve, moved and waved to and fro in the water, as is described in the silver-work; the ore subsiding to the bottom, the sand, earth, and other dross, flows over the rim of the sieve with the water. That which remains in the sieve, they sift through a fine sieve, and what passes through they call *black tin*. In like manner they order the waste tin that falls hindmost in the *buddle* and *wreck*, which they call the *tail*, as also that which falls into the *loob*, pit, or sump, *viz.* washing and sifting of it, which they call *stripping* of it, returning the rough and coarse to the stamps, and the finer to the *wreck*.

With the rough tin that is returned to the stamps, they mingle new ore, else it will not work, but fur up the stamps. The tin in the *loob* they let lie a while, and the longer the better, for, say they, it grows and increases by lying.

The *black tin* is smelted at the blowing house with charcoal only, first throwing on charcoal, then upon that black tin, and so interchangeably into a very deep bing (which they call the house) broader at the top, and narrower at the bottom. They make the fire very vehement, blowing the coals continually with a pair of great bellows moved by water, as in the smelting of other metals. The melting tin, together with the dross, or slag, runs out at a hole, at the bottom of the bing, into a large trough made of stone. The cinder, or slag, swims on the top of it like scum, and hardens presently.

This they take off with a shovel and lay it by.

When they have got a sufficient heap of it, they sell it to be stamped, huddled, and load. They get a good quantity of tin out of it. Formerly it was thrown away to mend the highways, as nothing worth. When they have a sufficient quantity of the melted metal, they cast it into oblong, square pieces in a mould made of Moore-stone. The lesser pieces they call *stahs*, the greater blocks. Two pounds of black tin ordinarily yields a pound of white or more.

The tin, after it is melted, is coined, *i. e.* marked by the king's officer, with the lion rampant. The king's custom is four shillings on every hundred weight. Other particulars, concerning the tin-works, I omit, because they may be seen in Careway's Survey of Cornwall. But the manner of preparing the tin for blowing or smelting, is now much different from what it was in his time.

Tin oar is so different in colour and appearance from tin, that one would wonder that one should come out of the other; and somewhat strange it is, that tin oar being so like to lead, tin oar should be so unlike to lead oar, being very like to the lead that is melted out of it.

The Manner of the Iron Work at the Furnace.

The iron-mine lies sometimes deeper, sometimes shallowed in the earth, from four to forty and upward.

There are several sorts of mine, some hard, some gentle, some rich, some coarser. The iron masters always mix different sorts of mine together, otherwise they will not melt to advantage.

When the mine is brought in, they take small-coal, and lay a row of it, and upon that a row of mine, and so alternately, S.S.S. one above another, and setting the coals on fire, therewith burn the mine.

The use of this burning is to mollify it, that so it may be broke in small pieces; otherwise, if it should be put into the furnace, as it comes out of the earth, it would not melt but come away whole.

Care also must be taken that it be not too much burned, for then it will loop, *i. e.* melt and run together in a mass. After it is burnt, they beat it into small pieces with an iron sledge, and then put it into the furnace (which is before charged with coals), casting it upon the top of the coals, where it melts, and falls into the hearth, in the space of about twelve hours, more or less, and then it runs into a sow.

The hearth, or bottom, of the furnace is made of a sand-stone, and the sides round, to the height of a yard, or thereabout; the rest of the furnace is lined up to the top with brick.

When they begin upon a new furnace, they put fire for a day or two before they begin to blow.

Then they blow gently, and increase by degrees, 'till they come to the height, in ten weeks or more.

Every six days they call a *founday*, in which space they make eight tun of iron, if you divide the whole sum of iron made by the *foundays*: for at first they make less in a *founday*, at last more.

The hearth, by the force of the fire, continually blown, grows wider and wider, so that at first it contains so much as will make a sow of six or seven hundred pound weight, at last it will contain so much as will make a sow of two thousand pound. The lesser pieces, of one thousand pound, or under, they call pigs.

Of twenty-four loads of coals they expect eight tun of sows: to every load of coals, which consists of eleven quarters, they put a load of mine, which contains eighteen bushels.

A hearth ordinarily, if made of good stone, will last forty *foundays*; that is, forty weeks, during which time, the fire is never let go out. They never blow twice upon one hearth, though they go upon it not above five or six *foundays*.

The cinder, like scum, swims upon the melted metal in the hearth, and is let out once or twice before a sow is cast.

The Manner of Working the Iron at the Forge or Hammer.

In every forge, or hammer, there are two fires, atleast; the one they call the *finery*, the other the *chafery*.

At the *finery*, by the working of the hammer, they bring it into *blooms* and *anconies*, thus:

The sow, at first, they roll into the fire, and melt off a piece of about three-fourths of a hundred weight, which, so soon as it is broken off, is called a *loop*.

This *loop* they take out with their shingling tongs and beat it with iron sledges, upon an iron plate near the fire, that so it may not fall in pieces, but be in a capacity to be carried under the hammer. Under which they, then removing it, and drawing a little water, beat it with the hammer very gently, which forces cinder and dross out of the matter; afterwards, by degrees, drawing more water, they beat it thicker and stronger 'till they bring it to a *bloom*, which is a four-square mass of about two feet long. This operation they call *shingling the loop*.

This done, they immediately return it to the *finery* again, and after two or three heats and working, they bring it to an *ancony*, the figure whereof is in the middle; a bar about three feet long,

of that shape, they intend the whole bar to be made of it; at both ends a square piece left rough to be wrought at the *chafery*.

Note, At the *finery* three load of the biggest coals go to make one tun of iron.

At the *chafery* they only draw out of the two ends suitable to what was drawn out at the *finery*, in the middle, and so finish the bar.

Note, 1. One load of the smaller coals will draw out one tun of iron at the *chafery*.

2. They expect that one man and a boy, at the *finery*, should make two tuns of iron in a week: two men at the *chafery*, should take up, *i. e.* make or work five or six tun in a week.

3. If into the hearth where they work the iron sows (whether the *chafery* or the *finery*) you cast upon the iron a piece of brass, it will hinder the metal from working, causing it to spatter about, so that it cannot be brought into a solid piece.

This account of the whole process of the iron work I had from one of the chief iron masters in Sussex, my honoured friend, Walter Burrel, of Cuckfield, Esq; deceased. And now, that I have had occasion to mention this worthy gentleman, give me leave, by the by, to insert a few *observations referring to husbandry*, communicated by him in occasional discourse on those subjects.

Observations referring to Husbandry.

1. In removing and transplanting young oaks you must be sure not to cut off or wound that part of the root which descends downright (which, in some countries, they call the *tap-root*) but dig it up to the bottom, and prepare your hole deep enough to set it; else, if you persuade it to live, you hinder the growth of it half in half.

2. Corn, or any other grain, the longer it continues in the ground, or the earlier it is sown, *cæteris paribus*, the better laden it is, and the berry more plump, full and weighty, and of stronger nourishment; as for example, winter oats better than summer oats; beans set in February, than those in March, &c.

3. The most effectual way to prevent smutting, or burning of any corn, is to lime it before you sow it, as is found, by daily experience, in Sussex; where, since this practice of liming, they have no burnt corn, whereas before they had abundance. They lime it thus: first they wet the corn a little to make it stick, and then sift or sprinkle powdered lime upon it.

4. He uses to plow with his oxen end-ways, or all in one file, and not to yoke them by pairs, whereby he finds a double advantage. 1. He, by this means, loseth no part of the strength of any

ox, whereas, beast-wise, it is very hard to evenly to match them, as that a great part of the strength of some of them be not rendered useless. 2. In this way a wet and clay ground is not so much poached by the feet of the oxen.

5. He hath practised to burn the ends of all the posts, which he sets into the ground, to a coal on the outside, whereby they continue a long time without rotting, which otherwise would suddenly decay.

This observation I also find in an extract of a letter, written by David Von-der-beck, a German philosopher and physician at Minden, to Dr. Langelot, &c. Registered in the *Philosophical Transactions*, Numb. XCII. pag. 5185. In these words, Hence also they slightly burn the ends of timber, to be set in the ground, that so by the fusion made by fire, the volatile salts, which, by the accession of the moisture of the earth, would easily be consumed, to the corruption of the timber, may catch and fix one another.

6. He first introduced the use of fern, for burning of lime, which serves that purpose as well as wood (the flame thereof being very vehement) and is far cheaper.

7. Bucks, if gelded when they have cast their head, their horns never grow again; if when their horns are grown, they never cast them; in brief, their horns never grow after they are gelded.

This observation, expressed in almost the same words, I find in the summary of a book of Francesco Rodi, the Italian, called, *Esperienze intorna à diverse cose naturali*, &c. Delivered in the *Philosophical Transactions*, Numb. XCII. p. 6005.

8. Rooks, if they infest your corn, are more terrified if, in their sight, you take a rook, and, plucking it limb from limb, cast the several limbs about your field, than if you hang up half a dozen dead rooks in it.

9. Rooks, when they make their nests, one of the pair always sits by to watch it, while the other goes to fetch materials to build it. Else, if both go, and leave it unfinished, their fellow rooks, before they return again, will have carried away, toward their several nests, all the sticks and materials they had got together. Hence, perhaps, the word *rooking* for cheating and abusing.

The Manner of the Wire Work at Tintern *in* Monmouthshire,

They take little square bars, made like bars of steel, which they call *osborn iron*, wrought on purpose for this manufacture, and strain, *i. e.* draw them at a furnace with a hammer moved by water (like those at the iron forges, but lesser) into square rods of about the bigness of one's little finger, or less, and bow them round. When that is done, they put them into a furnace, and neal them with a pretty strong fire for about twelve hours: after they are nealed, they lay them in water for a month or two (the longer the better) then the rippers take them and draw them into wire through two or three holes.

Then they neal them again for six hours, or more, and water them the second time about a week; then they are carried to the rippers, who draw them to a two-bond wire, as big as a great pack-thread,

Then again they are nealed the third time, and watered about a week, as before, and delivered to the small wire drawers, whom they call *overhouse-men*; I suppose only because they work in an upper room.

In the mill, where the rippers work, the wheel moves several engines, like little barrels, which they also call *barrels*, hooped with iron. The barrel hath two hooks on the upper-side, upon each whereof hang two links, standing a-cross, and fastened to the two ends of the tongs, which catch hold of the wire, and draw it through the hole. The axis on which the barrel moves, runs not through the center, but is placed towards one side, *viz.* that on which the hooks are. Underneath is fastened to the barrel a spoke of wood, which they call a *swingle*, which is drawn back a good way by the cams or cogs in the axis of the wheel, and draws back the barrel, which falls to again by its own weight. The tongs, hanging on the hooks of the barrel, are by the workmen fastened on the wire, and by the force of the wheel, the hooks being drawn back, draw the wire through the holes.

They anoint the wire with train-oil, to make it run the easier. The plate, wherein the holes are, is on the outside iron, on the inside steel.

The holes are bigger on the iron side, because the wire finds more resistance from the steel, and is streightened by degrees.

There is another mill, where the small wire is drawn, which, with one wheel, moves three axes that run the length of the house, on three floors, one above another.

The description whereof would be tedious and difficult to understand without a scheme, and therefore I shall omit it.

Modus faciendi Vitriolum coctile in Anglia.

Worm. Mus. Sect. ii. Cap. xiii. p. 89.

LAPIDES ex quibus vitriolum excoquitur ad litus orientale insulæ Shepey reperiuntur. Ubi ingentem horum copiam collegerunt per spatiosam areteriæ mistos spargunt, donec imbrium illuvie, accedente solis æstu & caloro in terram seu pulverem redigantur subtilissimum, nitrosum, sulphureum odore prætereuntes offendentem interea aqua per hanc terram percolata in subjecta vasa per tubulos & canales derivata in vase plumbeo amplo sex vel septem dierum spatio coquitur ad justam consistentiam, tum in aliud vas plumbeum effunditur immissis asseribus aliquot; quibus adhærens concrescat vitriolum omnibus *refrigeratis*. Nullo alio vase coqui aut contineri hoc lixivium potest quam plumbeo; cui ut facilius ebulliat ferri injiciunt particulas, quæ à lixivio planè consummuntur.

We saw the manner of making vitriol, or copperas, at Bricklesey in Essex. They lay the stones upon a large bed, or floor, prepared in the open air, underneath which there are gutters, or troughs, disposed to receive and carry away the liquor impregnated, with the mineral, to a cistern where it is reserved. (For the air and weather dissolving the stones, the rain falling upon them, carries away with it the vitrioline juice, or salt, dissolved.)

This liquor they boil *in large leaden pans, putting in* a good quantity of old iron. When it is sufficiently evaporated, they pour it out into large troughs wherein it cools, the vitriol chrystallizing to the sides of the troughs, and to cross bars put into them.

The liquor that remains, after the vitriol is chrystallized, they call the *mother*, and reserve it to be again evaporated by boiling.

They gather of these stones in several places besides the coast of the island of Shepey. I have observed people gathering them on the sea shore near to Brighthelmstone in Sussex.

The manner of making vitriol in Italy is something different from ours in England, which take in Matthiolus's words.

Mineræ glebas in acervos mediocres conjectos igne supposito accendunt. Sponte autem arunt semel accensæ, donec in calcem seu cineres maxima ex parte reducantur. Mineram cubustam in piscinas aquæ plenas obruunt, agitando, miscendoque eam, ut aqua imbuatur substantiâ vitrioli. Aquam hanc vitriolatam à sedimente claram hauriunt; & in caldaria plumbea transfundunt quam igne supposito decoquunt. Verum dum ebullit, in medio coctionis vel parum supra vel infra adduut modicum ferri veteris vel glebæ æris juxta intentionem operantis. Aquam vitriolatam

decoctam in vasa lignea transfundunt in quibus frigescens congelatur in vitriolum.

They make great quantities of green copperas at Deptford near Greenwich.

The making of Minium, or Red-lead.

First they take lead and waste it in an oven or furnace; that is, bring it to a substance almost like a lithargy, by stirring it with an iron rake or hoe. This they grind with two pair of stones, which deliver it from one to another, the first grinds it coarser, the second finer. (There is a mill so contrived as that it moves at once six pair of these stones.) Thus reduced to powder and washed, it is put into an oven, or reverberating furnace, and by continual stirring with the iron rake, or hoe, it is brought to the right colour in two or three days. The fire must not be extreme all this while, else it will clod together, and change colour. The iron rake, wherewith it is stirred, is hung, or poised, on an iron hook, else it is so heavy that it could not be moved by one man.

Ceruss is made of plates of lead softened with steams of vinegar, vid. *Philosophical Transactions*, Numb. CXXXVII. p. 935.

The Allom Work at Whitby in Yorkshire.

The process of making allom, as we partly saw, and partly received from the workmen, was as followeth.

First, they take the mine, picked from the *dcsse*, or rock, and laying it on great heaps, burn it with whins and wood 'till it be white. When it is sufficiently burned, they barrow it into a pit made on purpose, some ten feet long, six feet broad, and seven-fourths of a yard deep, where it is steeped in water for the space of eight or ten hours. Then they draw out the liquor (which is but a *lixivium* impregnated with the allom mine) into troughs, by which it is conveyed to the allom house, into a deep cistern of about twenty yards in circumference, and three yards and a half deep. After this first water is drawn off the mine in the pits, they do not presently cast away the mine, but pour fresh water on it the second time; and, after the second water is drawn off (which is much weaker than the first) they cast out the mine, and put in new, and pour on fresh water as before.

Out of the cistern they convey the *lixivium*, by troughs, into the pans; where it is boiled for the space of twenty-four hours ordinarily. Then they take off the liquor out of the pans, and

examine it by weight, to know how much lee, made of *kelp*, it will require, which is for the most part six inches of the pan's depth.

Which being put in, so soon as the liquor boils, or flows up, by the putting in of an iron coal rake, or other iron instrument, they draw it off into a settler, and there let it stand about an hour, that so the sulphur and other dregs may settle to the bottom, which being done, it is drawn off into coolers, where it continues about four days and nights. The cooler being drawn about half full, they pour into it a quantity of urine, viz. about eight gallons into a cooler that contains about two half tuns.

Having thus stood four days and nights, it is quite cool, and the allom chrystallized to the sides of the cooler. Then they scoop out the liquor (which they call the *mother*) into a cistern, and put it into the pans again, with new *lixivium* to be evaporated by boiling, &c. The allom that is shotten and chrystallized on the sides of the cooler, they scrape off and wash with fair spring water; then throw it into a bing, where the water drains from it. Thence it is taken and cast into a pan, which they call the *rocking pan*, and there melted; it is scooped out, and conveyed by troughs into tuns, in which it stands about ten days, until it be perfectly cool and condensed. Then they unhoop and stave the tuns, and taking out the allom, chip it and carry it into the store-house.

We failed to enquire exactly what proportion of *kelp* they put in. For though they told us six inches of the pan's depth, yet they told us not how deep the pans are made.

The Making of Salt at Namptwych, in Cheshire.

The salt spring, or (as they call it) the *brine pit*, is near the river, and is so plentiful, that were all the water boiled out that it would afford (as they told us) it would yield salt enough for all England. The lords of the pit appoint how much shall be boiled as they see occasion, that the trade be not clogged.

Divers persons have interest in the brine-pit, so that it belongs not all to one lord; some have one lead-walling, some two, some three, some four, or more.

N.B. *A lead-walling is the brine of twenty-four hours boiling for one house.*

Two hundred and sixteen lead-wallings, or thereabout, belong to all the owners of the pit. No tradesmen, batchelor, or widow, can rent more than eighteen lead-wallings.

They have four sworn officers chosen yearly, which they call *occupiers of walling*, whose duty is to see equal dealing between

lord and tenant, and all persons concerned. They appoint how many houses shall work at a time, and that is twelve at the most. When there is occasion for salt to be made, they cause a cryer to make proclamation, so that all parties concerned may put to their fires, at the same time; and so when they shall cease at a determinate hour, at which they must give over; else they cause their salt to be *marred* by casting dirt into it, or the like.

There are in the town about fifty houses, and every house hath four pans, which the rulers are to see be exactly of the same measure.

Salt-water taken out of the *brine-pit* in two hours and a quarter boiling, will be evaporated and boiled up into salt. When the liquor is more than luke-warm, they take strong ale, bullock's blood, and whites of eggs, mixed together with brine in this proportion; of blood one egg-shell full, the white of one egg, and a pint of ale, and put it into a pan of twenty-four gallons, or thereabouts. The whites of the eggs, and the blood, serve to clarify the brine by raising the scum, which they take off just upon the boiling of the pans, otherwise it will boil in and spoil the salt. The older the blood is the better it is, *cæteris paribus*. They do not always put in blood, *viz.* when there is danger of the liquor's boiling too fast. If the liquor happens to boil too fast, they take, to allay it, brine that had been boiled and drained from the salt: crude brine, they say, will diminish their salt. The ale serves, they said, to harden the corn of the salt.

After one hour's boiling, the brine will begin to corn: then they take a small quantity of clear ale, and sprinkle thereof into the pan about an egg-shell full. [*Note*, If you put in too much it will make the broth boil over the pan.] All the while before they put in the last ale, they cause the pan to boil as fast as they can; afterwards very gently, 'till the salt be almost dry. They do not evaporate *ad siccitatem*, but leave about a pottle or gallon of brine in the pan, lest the salt should burn and stick to the sides of the pan.

The brine thus sufficiently boiled and evaporated, they take out the salt, and put it into conical baskets, (which they call barrows) and in them let the water drain from it an hour, more or less, and then set it to dry in the hot-house behind the furnace.

A barrow, containing six pecks, is sold there for 1s. 4d.

Out of two pans of forty-eight gallons, they expect seven pecks of salt, *Winchester measure*.

Note, The house in which the salt is boiled is called the *Wych-house*; whence it may be guessed what *wych* signifies, and why all those towns where there are salt springs and salt made, are called by the name of *wych*, viz. Namptwych, Northwych, Middlewych, Droitwych. The vessel whereinto the brine is by troughs conveyed from the brine-pit, is called the ship. It is

raised up out of the pit by a pump. Between the furnace and the chimney tunnels, which convey up the smoke, is the hot-house, where they set their salt to dry; along the floor whereof run two funnels from the furnaces almost parallel to the horizon, and then arise perpendicularly; in these the flame and smoke running along from the furnaces heat the room by the way.

At Droitwych in Worcestershire, the salt is boiled in shallow leaden pans. They first put in salt water out of the brine-pit.

After one hour's boiling they fill up the pan with water that drains from the salt set to dry in barrows. After a second hour's boiling they fill up the pan again with the same.

In five hours space the pan boils dry, and they take out the salt.

In twenty-four hours they boil out five pans, and then draw out the ashes. After the ashes are drawn out, they put in the white of an egg, to cause the scum to rise, [*viz.* the dust and ash that fell into the pans, while the ashes were drawing out] which they take off with a scummer. After four hours they begin to take out the salt; and once in twenty-four hours they take out a cake, which sticks to the bottom of the pan (which they call *clod salt*) otherwise the pan would melt. They told us, that they used neither blood nor ale. The salt made here is extraordinary white and fine.

Anno 1670, a rock of natural salt, from which issues a vigorous sharp brine, was discovered in Cheshire, in the ground of William Marbury, Esq.; the rock, which is as hard and pure as allom, and when pulverized, a fine sharp salt, is between thirty-three and thirty-four yards distant from the surface of the earth. Mountains of fossile salt are found in Hungary, Transilvania, Lithuania, &c.

The Manner of making Salt of Sea-Sand in Lancashire.

In summer-time, in dry weather, they skim or pare off the upper part of the sand in the flats and washes, that are covered at full sea, and bare when the tide is out, and lay it up on great heaps.

Of this sand they take and put in troughs, bored with holes at the bottom, and thereon pour water, as laundresses do upon ashes to make a *lixivium*; which water draining through the sand, carries the salt therein contained, down with it into vessels placed underneath to receive it. So long as this liquor is strong enough to bear an egg, they pour on more water; so soon as the egg begins to sink, they cast the sand out of the troughs, and put in new.

This water, thus impregnated with salt, they boil in leaden pans, wherein the water evaporating, the salt remains behind.

There is also at Newcastle, Preston Pans, in Scotland, White-

haven in Cumberland, and elsewhere, great plenty of salt made of sea-water, by boiling and evaporating in like manner; wherein they make use of oxes blood.

As for these accounts of preparing some of our English mineral, I dare answer for the half of them, having seen them myself, many years ago, in my travels through England and Wales, and published them *Anno* 1674; since which time other processes have been given in the Philosophical Transactions, which being more operose, may be useful to undertakers of such works, therefore we will refer to them.

For the Iron Works in the forest of Dean. See Philosophical Transactions, Numb. CXXXVII.

For the Tin Mines of Cornwall and Devonshire. See Numb. LXIX and CXXXVIII.

For refining with antimony, ibid.

The Art of Refining, Numb. CXLII.

An Account of our English Allom-works, ibid.

Of our English Copperas-works, ibid.

Of our Salt-works, ibid.

Of Coal-pits. See Dr. Plot of Staffordshire, chap. iii. paragraph 31, 32. 34. 36, 37. 60, 61, 62.

THE END.

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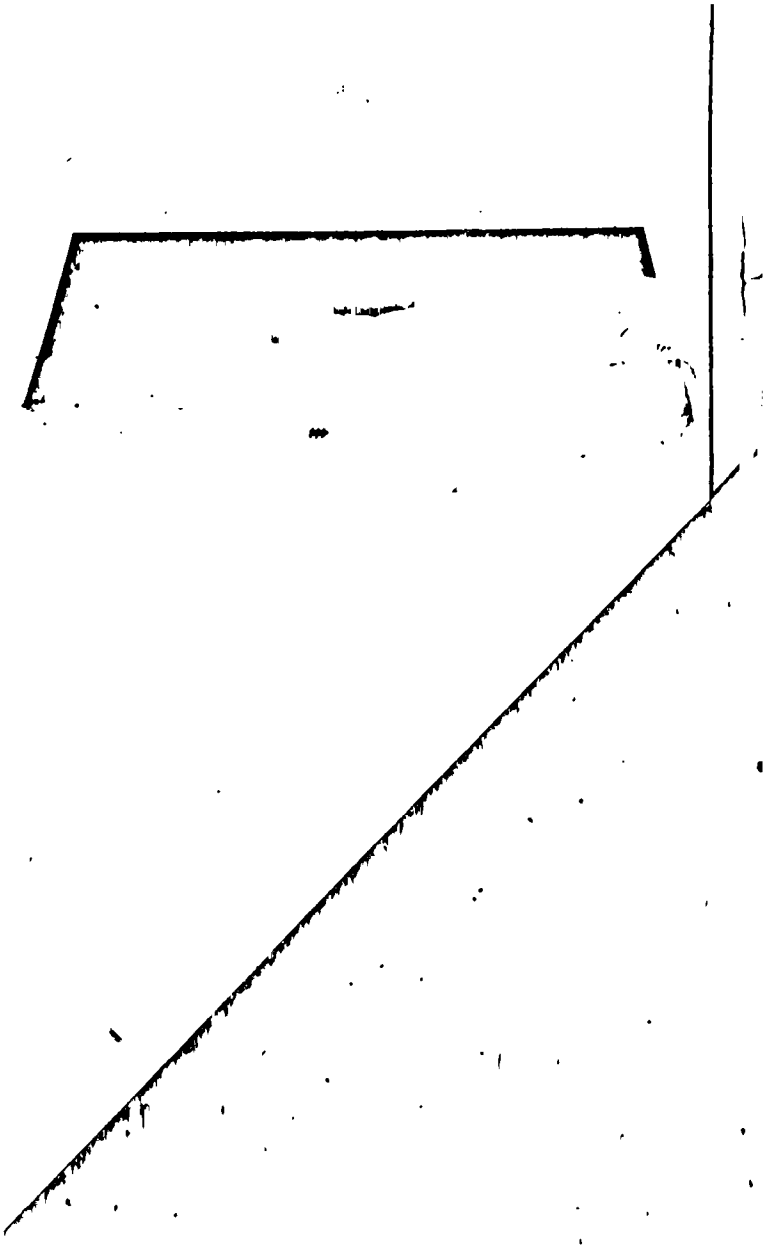

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